

Volume 147

DECEMBER 1949

Number 10

MISSIONS

AN INTERNATIONAL BAPTIST MAGAZINE



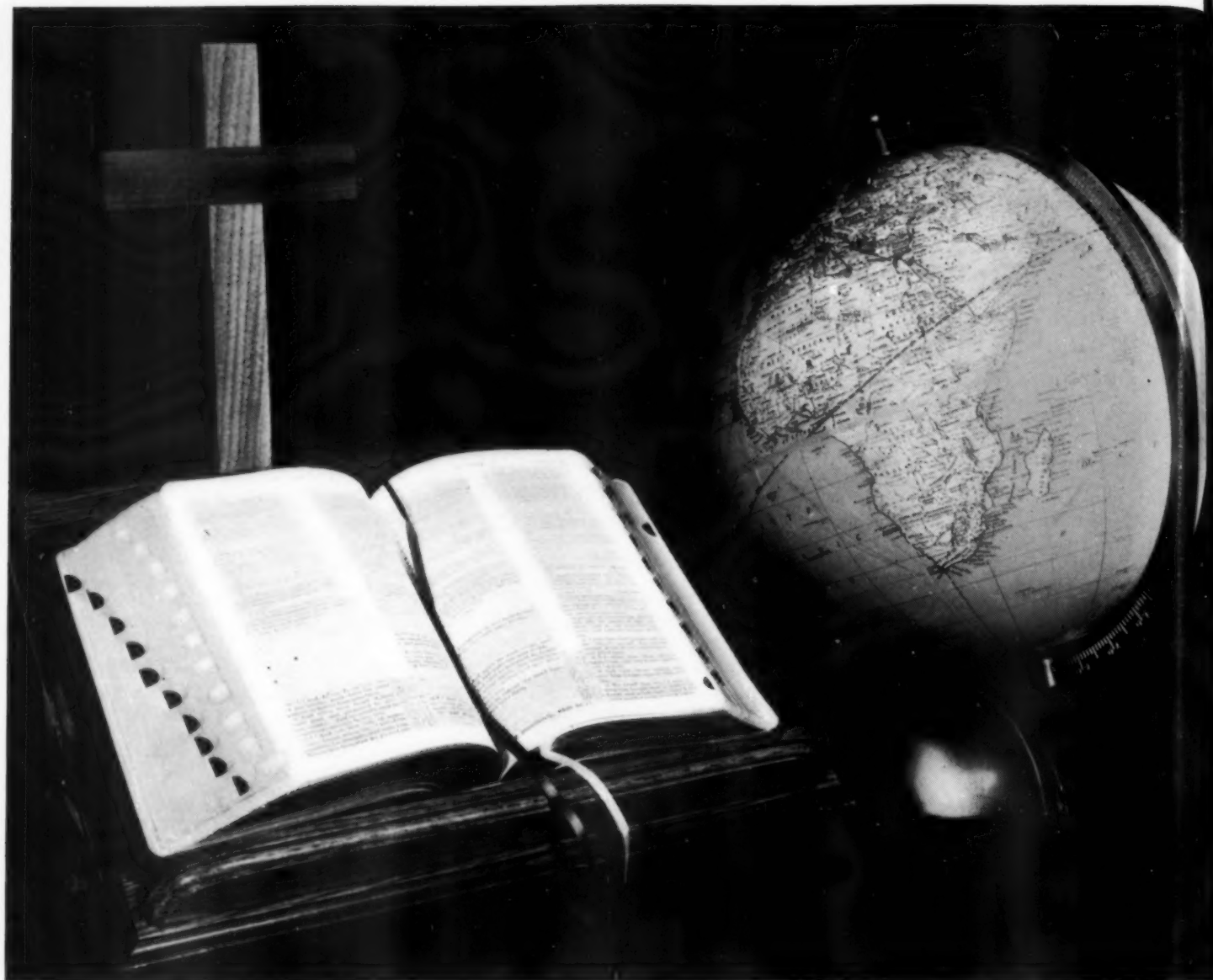
The Nativity, by H. L. Rolle

Photograph by Gramstorff Bros., Inc., Malden, Mass.

In This Issue

A GLORIOUS CHRISTMAS IN THE KACHIN HILLS OF BURMA

By Lucy Bonney



Beneath the Cross of Jesus

the Word and the World Unite

Through your contribution the Word of God
can bring salvation and peace to every people
in every nation.

That is the purpose of World Mission Day.

BAPTIST WORLD MISSION DAY

December 4, 1949

MISSIONS PUBLICATION COMMITTEE: Mrs. Leslie E. Swain, *Chairman*, G. P. Beers, Mrs. C. E. Deems, A. S. Dodgson, S. B. Hazzard, Irene A. Jones, R. E. Nelson, K. A. Roadarmel, Luther Wesley Smith, Dorothy A. Stevens, J. W. Thomas, Jesse R. Wilson.

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PRINTED IN THE UNITED STATES OF AMERICA

THE QUIZ COLUMN DECEMBER

NOTE.—Questions are taken from all pages and occasionally advertisements. The Contest is open only to subscribers.

1. Where is December cold enough to make walking a pleasure?
2. Who was killed in action at 19 years of age?
3. Who is Violet Rudd?
4. Who was partly right and partly wrong?
5. What requires a bit of skill?
6. What theme was, "The Love of Christ"?
7. Who said, "India cannot ignore realities"?
8. What must happen before churches can be reunited?
9. What is a medium of expressing truth?

Note that this contest began with the issue of September and runs through June, 1950, and is open only to subscribers.

10. Who is Jan Drohojowski?
11. What was a gift of Mr. John D. Rockefeller in 1917?
12. Who emerges anew as one of the great champions of freedom?
13. What has been sent to 152,000 pastors of all denominations?
14. Who is Burrus E. Beard?
15. Who is a fourth-year medical student?
16. Who is Vice President of William Jewell College?
17. Who served two terms as Northern Baptist Convention President?
18. What does World Mission Day expect from every Baptist Church?

Rules for 1949-1950

FOR correct answers to every question (180 questions) in all issues, September to June inclusive, a prize of a worthwhile missionary book or a year's subscription to *Missions* will be awarded.

Answers should be kept at home until June and all sent in together. In order to be eligible for a prize, state both the answers and the page numbers on which answers are found.

Where two or more in a group work together only one set should be sent in and in such a case only one prize will be awarded.

Answers should be written briefly. Do not repeat the question.

Please attach name exactly as on your magazine wrapper.

Please state whether a subscription or a book is desired as a prize.

All answers must be mailed by July 31, 1950 to receive credit.

WHO'S WHO

In This Issue

► **LUCY BONNEY** is a missionary of the Woman's American Baptist Foreign Mission Society, in service in Burma since 1920.

► **THEODORE E. BUBECK** is a missionary in Belgian Congo, in service since 1929.

(Continued on following page)

MISSIONS

An International Baptist Magazine

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For subscription rates see page 578

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DECEMBER, 1949

No. 10

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No Room Then and No Room Now

CARTOON NUMBER 164 BY CHARLES A. WELLS



THE majority of Baptist pastors have undoubtedly preached a Christmas sermon on the text, "there was no room for them in the inn."

Tersely yet completely this familiar verse pictures the unfriendly and inhospitable world in which the Holy Family found themselves on that Christmas Eve long ago. And yet they would still be hard pressed today to find a place where the little Prince of Peace could lay His head.

World politics, international diplomacy, global chemistry, atomic science—all seem to be obsessed with the arts of war rather than the arts of peace. How glibly the world so often says that it wants peace. How uncomplainingly it continues to spend billions of dollars in preparations for war and only pennies for the establishment and maintenance of peace. So long as we continue to do that we will continue to have war.

Christmas comes again to remind us that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life." When He sent His Son into the world that men might learn the laws of peace and the ways of peace there was no room for Him in the inn. There is not much room for him in our civilization now. Can you imagine Him in the laboratory that plans bacteriological war or in the plant that makes the atomic bomb?

—CHARLES A. WELLS.

► MRS. HOWARD G. COLWELL is President of the Northern Baptist Convention for the current denominational year, 1949-1950. She lives in Loveland, Colorado. At a luncheon meeting in her honor in New York she was felicitously introduced as "the lovely lady from Loveland."

► FRANK C. LITTORIN is Professor of Practical Theology and Director of Pastoral Supply at Gordon Divinity School.

► EWALD MAND is pastor of the First Baptist Church at Rockport on the Cape Ann coast of Massachusetts. He and his family came to the United States a year ago as Displaced Persons, from Europe.

► REUBEN E. NELSON is General Director of the Council on Finance and Promotion. In addition to his monthly meditation he contributes the article on the Conference Table page.

► KATHLEEN ROUNDS is a missionary of the Woman's American Baptist Home Mission Society, stationed at *Colegio Internacionales*, at El Cristo, Cuba.

Subscriptions in October And a Christmas Reminder

The subscription total again climbed above 4,000 in October, the record being 4,316 as compared with 4,054 in October, 1948, a net gain of 262 for the month.

This gratifying gain lifts the score to 168 months of gain and 34 months of loss during the nearly 17 years (202 months) of present magazine management.

Magazine circulation is now 41,653 and the printing run of this

Instructions to Subscribers

SUBSCRIPTION PRICE

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Single Copies	\$2.00	\$2.25	\$2.45
In Clubs (5 or more)	1.50	1.75	1.95

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When you receive notice that your subscription has expired, renew it at once, if you have not already done so. Use the blank enclosed in your final copy. Give the blank and money to your Club Manager; if there is none, send directly to us. Please sign your name exactly as it appears on your present address label.

Sometimes a subscriber who has already renewed may receive this blank, the renewal having reached us after this copy containing the blank has been mailed.

When reporting change of address send both the old and the new address.

SERMON SEEMS LIKE ADVENTURE

"The executive committee of the Galesburg Council of Churches has asked me to express their heartfelt gratitude for the week's programs. . . . The response is widespread . . . a high school senior said that your assembly program aroused the



He draws as he speaks

greatest interest he had ever seen in an assembly. 'He gave us a sermon but made it seem like an adventure!' was his comment." — Dr. Alan Jenkins, Central Congregational Church, Galesburg, Illinois.

Further information on request
All engagements planned well in advance

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issue is 44,500 copies to take care of sample copies and the anticipated Christmas Gift Subscriptions.

You can help mightily in lifting the circulation to much higher levels and to scoring a magnificent subscription gain in December by giving an annual subscription to MISSIONS as a Christmas gift.

How could you possibly solve your Christmas gift problem in a manner more satisfactory to yourself and more acceptable to the friend, relative, shut-in, or boy or girl in college to whom MISSIONS would come throughout the year 1950 to remind them of your Christmas remembrance?

Turn to page 581, fill out the coupon, send as many extra names as you wish on another sheet of paper, enclose with your remittance, and MISSIONS will do what is required thereafter.

LETTERS

From the Editor's Mail Bag

I read in MISSIONS about the Chinese Baptists in Meihsien, South China, having an Old Peoples' Home. I am 83 years old. For 63 years I have been a member of a Baptist church. Since there is here no Baptist Home for the Aged, I applied to a Roman Catholic Home but it had no private

From New York to California

Do you know that students come to Franklin College all the way from New York to California?



Her home is in California and her home is in New York

In the accompanying picture two members of this year's Freshman Class are pointing on the map to their home towns. The girl on the right is a winner of a Northern Baptist Convention Scholarship and she comes from New York State. The girl on the left comes from California. Both her father and her mother also attended Franklin College.

The man at the left who looks on with absorbing interest is also a "freshman" — at least he says so. He is the new President of Franklin College, Harold W. Richardson (see MISSIONS, November, 1949, page 535), who was formerly pastor of the First Baptist Church at Jackson, Mich.

The members of this year's Freshman Class come from 22 states. Regardless of where you live, you will find Franklin College a pleasant, interesting, profitable place to secure a college education. It is easily accessible by air, train, or bus, since it is located only 30 minutes from Indianapolis, the "crossroads of America."

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FRANKLIN COLLEGE

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rooms. I applied at a Swedish Home but found a long waiting list. I applied at another Catholic Home. When the Mother Superior asked what church I belonged to and I answered, "Baptist," she said, "That is all right, we are all the same". But there was no vacancy for me. I applied at the Bradley Home in Meriden but found that only Meriden residents could be accepted. When I applied at a Swedish Lutheran Home, I was told that it

took in only Lutherans. Why cannot our Baptist denomination do what the Roman Catholic Church and other denominations do for their old people?—*Karl Weiss, Waterbury, Conn.*

NOTE—The Northern Baptist Convention has a Convention Committee on Baptist Homes and Hospitals (*See N. B. C. Yearbook for 1948 page 451*), and under Northern Baptist auspices 22

Homes for the Aged are maintained in 12 different states, extending from Massachusetts to California. The complete list appears on page 517 in the same Yearbook. It is apparent from reader Weiss' experience that several more homes are greatly needed.—Ed.)

When you say that alone among the major church bodies the Southern Baptist Convention is NOT cooperating in the evangelistic effort of 38 denominations to bring the gospel to the American people, are you being fair-minded to our southern brethren? Of course, you simply stated a fact, but there was a sting behind it. To be sure, it would have added weight for Southern Baptists to have become part of this all-out effort, but on the other hand, is it not well known that evangelism has for a long time been and is the central drive of Southern Baptists? Many of us will rejoice that at last the 38 major denominations are going to undertake a task together which they should have been doing long ago. The Southern Baptists have carried forward a tradition of aggressive evangelism for a long time and this slap-in-the-face seems to be going just too far. Let us give them the recognition that they have been more on the evangelistic job than we have been. I think



"Go Ye Therefore Into All The World"

Last year 7 students went out as foreign missionaries.

During the summer of 1949 Professor Maurice Jackson served as B.Y.F. Caravan Leader in Europe and speaker at the Baptist Youth Congress in Stockholm, Sweden.

Two of our students, Dallas French and Harold Schock, were chosen to participate in B.Y.F. Caravans and Service Projects in Europe.

Berkeley students provided "Friendship Fund" Scholarship for Lothar Schultze, graduate of Baptist Theological Seminary (1949) at Hamburg, Germany to study at Berkeley Baptist Divinity School.

Sixteen international students are members of the Berkeley Family this year.

The Great Commission is taken literally by

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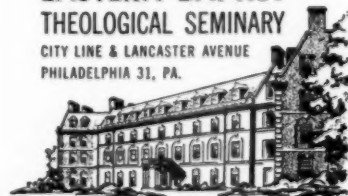
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*For Information, Write: Director of Admissions
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MISSIONS does a fine job and hits the nail on the head very frequently, but I could not let this criticism of the Southern Baptists go unanswered.—
Rev. W. H. Schobert, Manistique, Mich.

From month to month I greatly enjoy reading your stimulating magazine. I am glad that you jolt people's minds so firmly and so definitely. Whether everybody agrees with you or not, I am quite sure you are doing a fine job.—*Rev. Henry Cook, London, England.*

Do You Know What You Are Now Doing?

At this precise moment you are reading the ideal Christmas Gift. Does that sound rather fantastic? Yet it is true, for there could be no finer or more appropriate Christmas gift than an annual subscription to this magazine.

If you have become weary of giving gifts that are ordinary or that represent merely a purchase made at a store; if you have become irritated by being pushed around in the crowd during the frantic Christmas shopping season; if you really wish to give a friend, a relative, a shut-in, a boy or girl away from home or in college, a useful, interesting, helpful, informing, stimulating gift, the answer is,

Give MISSIONS this Christmas. It will continue throughout the year

As a Christmas Gift inducement MISSIONS offers the Club Subscription Rate of \$1.50 instead of the customary \$2.00 individual rate per year. *In case you wish to send more than one Christmas Gift Subscription*, all gift subscriptions after the first at \$1.50 will be accepted at \$1.25.

Fill in the coupon below. Gift subscriptions start with the January, 1950, issue to expire with the December, 1950, issue.

A LOVELY CHRISTMAS CARD PRINTED IN FOUR COLORS WILL BE MAILED TO ALL RECIPIENTS OF CHRISTMAS GIFT SUBSCRIPTIONS, TIMED TO ARRIVE JUST BEFORE CHRISTMAS, AND INDICATING THE NAME OF THE DONOR WHO MADE THE GIFT SUBSCRIPTION POSSIBLE.

To have Gift Subscriptions begin with the January issue, and cards mailed to arrive for Christmas, names and remittances must reach MISSIONS not later than December 19th

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Additional Christmas Gift Subscriptions will be accepted at the special rate of \$1.25 each. Write names and address on a separate piece of paper.

I have been an avid reader of *MISSIONS* for nine years, ever since I became a minister in the Northern Baptist Convention. Your editorial, "The Educational Level of the Ministry and the Shortage of Ministers," calls for comment. You are absolutely right. The relative educational level of

Baptist ministers is falling rapidly. However, there is not a shortage of Baptist ministers, only a shortage of adequately trained ministers. Many Baptist churches prefer and call untrained ministers even when there is opportunity to secure properly trained ministers. Only when individual

churches demand trained leadership will they secure it. Pulpit committees seem suspicious of an educated ministry; they are afraid of change and progressiveness which an educated ministry will bring. Moreover, our Baptist policy fosters this condition. The Northern Baptist Convention cannot enforce educational standards. It can only advise. The State Convention cannot place an educated minister in a local church; it can only recommend. And it does this with great reluctance. My own experience confirms this. I have received nine years of training above the high school level and have the A.B., the B.D., and the S.T.M. degrees from an outstanding college and a well known seminary. I have had nine years of experience in the Baptist pastorate with more than an average amount of success. Yet 11 State Convention Secretaries to whom I wrote about a change in pastorate had nothing to offer me. I know that my experience has been duplicated by other ministers. There is no shortage of Baptist ministers but the Baptist churches seem not desirous of having trained leadership.—(Name withheld.)

NOTE—For obvious reasons *MISSIONS* decided not to publish the name and address of the pastor who wrote the above letter. It will be made known on request.—ED.

Permit me again to compliment *MISSIONS* on its attitude toward racial problems and its discussion of our denominational and ecumenical situation. Increasingly *MISSIONS* is developing into one of the greatest journalistic products for our needy day. May God bless you!—Rev. Henry F. Widen, Ustick, Idaho.

In your editorial, "The Last March of Cap and Gown," you list 12 universities with more than 20,000 students each. You did not include Boston University which enrolled 31,638 last year. Surely New England's biggest university deserves a place among the listing of our nation's large institutions. Congratulations on your excellent magazine.—Rev. Raymond J. Bean, Lakeport, N. H.



FOR A CHRISTIAN'S Christmas

HERE'S AN IDEA that will add a truly Christian message to all your Christmas gifts: Enclose a copy of *The Upper Room* in each Christmas package! The cost is trivial, the meaning immense!

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Last evening I started reading the October issue, and, believe it or not, I could not lay it down until I had read it through. MISSIONS is rendering a grand service to the Baptist denomination and to the Kingdom of God.—*Rev. Robert A. Ashworth, Yonkers, N. Y.*

The October issue reminds me how deeply indebted all the agencies of Christian cooperation are to MISSIONS for its influence. The point of view of the whole issue is magnificent and I am especially grateful for the several stimulating articles with regard to current projects in the cooperative life of Protestantism.—*Rev. Samuel McCrea Cavert, New York, N. Y.*

My husband and I wish to express our personal appreciation of the splendid issues of MISSIONS. It is our favorite "news of the day" magazine,—not distorted by political views nor exaggerated for sensational effects.—*Mrs. J. H. Lloyd, Youngstown, Ohio*

New Missionaries Appointed

FOUR NEW MISSIONARIES, Rev. and Mrs. Chester Frank Galaska and Dr. and Mrs. Lee M. Howard, were recently appointed by the Foreign Mission Board. Mr. Galaska is a graduate of Syracuse University and of Colgate Rochester Divinity School. At present he is serving as pastor of the Baptist Church at Mumford, N. Y. Mrs. Galaska (*nee* Barbara Jones) is also a graduate of Syracuse University. Their foreign field designation has not yet been determined. Dr. Howard, a graduate of Baylor University and of the Johns Hopkins University Medical School, is a son of Missionaries John A. Howard and Mrs. Howard who retired from active service in 1946 after 34 years in Bengal-Orissa. The son thus follows in the footsteps of his missionary parents. He will serve as a medical missionary in South India. He is a nephew of former Foreign Secretary Randolph L. Howard. Mrs. Lee M. Howard (*nee* Maxwell Croft) is also a graduate of Baylor University.

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PEACE TODAY

This cartoon by Rube Goldberg was awarded the Pulitzer Prize as the best cartoon of the year. It is reproduced in MISSIONS by courteous permission of Mr. Goldberg. Obviously the insecure and terrifying peace of today which it so realistically depicts is infinitely far removed from the peace that comes from following Him who came at Christmas "to guide our feet in the way of peace"

A DISPLACED MADONNA

A displaced mother and her child arriving from one of Europe's miserable camps for displaced persons. Through the porthole of the ship they have their glimpse of New York City and the United States as the land of today's "chosen people." The photographer snapped his camera shutter at a moment when their faces registered vividly their incredible amazement, wonderment, and fond anticipation



Photo at right
by Religious
News Service

MISSIONS

VOL. 147. NO. 10



DECEMBER 1949

Chosen People

IN his Day of Atonement sermon Rabbi W. F. Rosenblum told his New York synagogue, "There are no chosen people, no master races, no master religions, no individuals to whom God has given the only mandate to be His people."

He was partly right and partly wrong.

The rabbi was right in that the Italian people were not chosen under Mussolini and with the Pope's blessing to conquer the people of Ethiopia. The German people under Hitler were not chosen to be *herrenfolk* and the world's master race. Europeans were not chosen to be permanent guardians of Asiatics. "No foreign power," said India's Prime Minister Nehru, "shall hereafter hold possession in Asia. That must go!" Nor are Americans the "chosen people" to manage "the American century" nor to join with the British, as a U. S. Senator intimated, together to control the destiny of the world. Most unwise was the remark of General Eisenhower who is reported to have told Congress, "This country unified can whip the world." There are no "chosen people" appointed by God to whip the world or to rule over any other people.

The rabbi was wrong in that some people really are "chosen people" whom God has appointed trustees of vast privilege and immense responsibility. In this category belong the American people enjoying power and prosperity such as no people have ever known.

Surely the return of Christmas ought vividly remind us of our status as today's "chosen people." Contrast our well-fed existence with the hunger of other people. "The British people would look upon American white bread rever-

ently as cake," said the visiting President of the British Bakers Association. "The food wasted in a few days in New York," said another baker, "would feed the British nation for a week." Compare our comfortable American homes with the hovels in Europe's demolished cities and its camps packed with miserable refugees and wretched displaced persons. Surely as Christians we are "chosen people" who possess the unsearchable riches of Christ while millions of other people grope their way in spiritual darkness. Our priceless heritage of religious freedom is unknown in other lands.

Finally we are "chosen people" to whom it has been said, "Ye shall be my witnesses." Like the shepherds who made known what was spoken to them about the Child of Bethlehem, so we are the inheritors of this obligation to proclaim the same good news unto the uttermost part of the earth. And Christmas reminds us again that every man-made peace is precarious and futile and that peace comes only to those who follow Him who came "to guide our feet in the way of peace."

The rabbi was wrong. God has given us as Christians a mandate to be His people and to share that privilege with all others for whom also Christ lived and died. By sustaining the world mission of our churches, by sharing our fellowship and friendship, by practicing good will and giving support to all efforts for peace, and by personal commitment to evangelism, we proclaim that Christ is come in order that in Him men might have life and have it more abundantly.

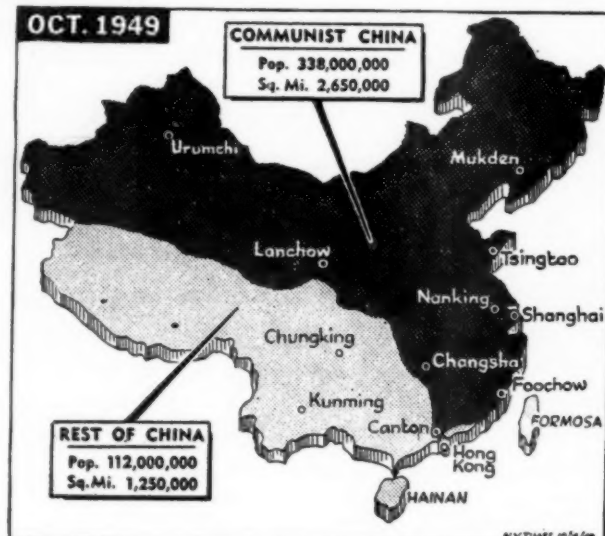
We are the "chosen people" of our time and this is the meaning of Christmas.



The World Today



Current Events of Missionary Interest



The spread of communism across China during the six months from April to October. The two maps are reproduced in *MISSIONS* by courtesy of The New York Times

Communism in China Now Controls A Large Area and a Huge Population

THE steady expansion of communism across China, particularly during the past six months, presents three serious questions that must soon be answered. These are discussed in an editorial, "How Would You Answer Three Questions?", on page 605.

Christmas Dawns in Palestine Under Its New Jewish Sovereignty

THE return of Christmas focuses attention on Palestine and the new national Jewish State of Israel. As the 59th member of the United Nations its national flag now flies with the Stars and Stripes, the French Tricolor, and the 56 other flags from the flagpoles at Lake Success and Flushing Meadow where the United Nations holds its sessions. When the British Mandate over Palestine was terminated last year, the new Jewish State of Israel issued this declaration of national policy.

The State of Israel will be open to the immigration of Jews from all countries; will promote the development of the country for the benefit of all its inhabitants; will be based on the precepts of liberty, justice, and peace taught by the Hebrew prophets; will uphold the full social and political equality of all its citizens, without distinction of race, creed, or sex; will guarantee full

freedom of conscience, worship, education, and culture; will safeguard the sanctity and inviolability of the shrines and holy places of all religions; and will dedicate itself to the principles of the Charter of the United Nations.

No person could ask for a more just, fair, liberal, democratic declaration. If faithfully administered, every Jew, Arab, Christian, and all other persons, regardless of race or creed, will enjoy absolute equality. That is not yet possible even in the United States. Ask any person whose skin is not white. Religious liberty, such as Baptists understand and demand for themselves and all others, is fully respected in the new State of Israel. This assures full evangelistic opportunity for the two Baptist churches, one in Damascus and the other in Jerusalem.

Not all Jews are in sympathy with the establishment of this new national state. The American Council for Judaism, which claims to represent thousands of American Jews, specifically declares that its nationality is American, that its homeland is not Palestine but the United States, and that the diplomatic representatives and consular agents of the new state in no way represent these American Jews.

Meanwhile more than 10,000,000 Jews are scattered across the earth. More than 5,000,000 died in Europe during the years of the Hitler anti-semitic terror. More than 5,000,000 Jews are in the United States of whom more than 2,000,000 live in New

York City. In 11 other American cities the Jewish population exceeds 50,000 each and in 29 others it ranges between 10,000 and 50,000. American colleges enrol 120,000 Jewish students, about 10% of their entire student enrolment. In spite of this immense population of more than 5,000,000 Jews in the United States, according to the Committee on the Christian Approach to the Jews, there are only 3,680 synagogues ministering to their spiritual needs. This indicates the alarming extent to which the Jew has drifted away from religion. Whether in the United States, or in Palestine with its full guarantee of religious liberty, or elsewhere across the earth, the Christianization of the Jew continues to be one of the most baffling problems in the missionary expansion of Christianity.

South American Protestants Repudiate Roman Catholic Priority

DO you recall the arrogant claim to ecclesiastical priority in South America and its protest against Protestant missionary effort that was issued by the Roman Catholic Church in 1942 and which was promptly challenged by the Federal Council of Churches? (See *MISSIONS*, January, 1943, pages 30 and 40, and February, 1943, pages 104-105.)

In further repudiation and defiance of that claim the Protestant churches of South America, whose church membership now totals 3,133,000, recently held in Buenos Aires their first Inter-American Evangelical Conference to plan a ten-year program for the promotion of evangelical Christianity in South America. It was the first time that South American Protestants held a conference independently of the mission boards in the United States which

had heretofore sponsored such conclaves. The last was held in Panama 20 years ago under the auspices of the Committee on Cooperation in Latin America. The Buenos Aires conference was attended by 100 delegates from 17 Spanish-speaking countries in the western hemisphere. More than 6,000 people attended a public meeting. The only United States representative, and he was a guest delegate, was President John A. Mackay of Princeton Theological Seminary who had served many years as a Presbyterian missionary in Peru.

Naturally there was much criticism of Roman Catholicism which claims 90% of the population as its adherents. That claim cannot possibly be substantiated. A Mexican delegate denounced the Roman Church for the illiteracy, lack of culture, social wrongs, the race discrimination against Mexican Indians, and the totalitarian imperialism which came to Mexico with the Spanish Conquest, for all of which he held the Roman Catholic Church largely responsible. A delegate from Uruguay, however, spoke in defense of the Roman Catholic Church, said that Roman Catholics had done much good in Argentine and Uruguay, and urged that Protestants differentiate between the Roman Catholic system which should be combatted and individual Roman Catholics who are often sincere in their beliefs and devout Christians.

In an officially adopted statement the conference declared that South America offers a great field for Protestant evangelism in that a very large proportion of the population practices no religion at all. This proportion consists largely of three classes, the working class, the student class, and the prosperous, easy-going middle class.

Remarkable Remarks

HEARD OR REPORTED HERE AND THERE

AMERICA'S MAGNIFICENT MERCY to others is testimony that America has a heart. But is it the heart of a Good Samaritan or the heart of a big, proud man who gives away dollars to bolster his ego?—*Rev. Daniel P. Byrne*

THE PROPHET IS THE VOICE OF GOD in a needy world. The Christian church in America once produced many prophets but today it is sadly impoverished in the prophetic voice. We have many preachers but few prophets.—*Rev. William Ward Ayer*

COMMUNISM AND CAPITALISM cannot live together in the world very long. One of the two ideologies will

win out over the other. It will depend on which of the two shows itself able to bring the most material and spiritual benefit to humanity.—*Prime Minister Jawaharlal Nehru of India*

CHINA CANNOT SIT ON THE FENCE. A third road is an illusion. Without exception a nation either leans to imperialism or to socialism. Neutrality is camouflage.—*Mao Tze-tung, Communist leader of China*

UNTIL MISSIONARY ACTIVITY again becomes its major business the Christian church will continue to lose in its battle against communism, secularism and materialism.—*Rev. M. A. Chappel*

A Glorious Christmas in the Kachin Hills of Burma

By LUCY BONNEY



ABOVE: A Christmas service and pageant in a Kachin Christian village in the Kachin Hills of Burma. RIGHT: Lucy Bonney

You will long remember this charming, well written, absorbingly interesting narrative, without a dull paragraph, of a trek into the Kachin Hills of Burma, and of a Christmas celebration in a remote village. The fellowship and the inspiration, culminating in the baptism of 15 new adult Christians and the closing communion service, was ample compensation for the effort of three days in each direction of arduous climbing of the hills and fording the mountain streams.

OVER the hills and far away the Christians of the little village of Kajihtu had invited us to come over for a special Christmas celebration. It meant three days walking up hill and down dale each way. Since there are no hotels, motels, or inns en route, it meant taking a certain amount of impedimenta. However, that gave three school boys a chance



to earn a little money acting as porters. So accompanied by the school headmaster, an evangelist, and the three school boys, I started off after breakfast on a beautiful sunny morning, with a nip in the air, for December in the Kachin Hills of Burma at an altitude of 4,000 feet is cold enough to make walking a pleasure.

Most of the first day the path winds down hill and crosses several small streams where the missionary puts on rubber boots to cross. There is a short pause at a village where the boys climb a tree to pick some beautiful looking but very sour oranges. Farther on as the sun gets hot, we rest in the shade for about half an hour. The boys quickly build a fire and boil water for tea, and the missionary shares the sandwiches she has brought from home.

About three in the afternoon we begin to hear the roaring of a stream, and down, down, down we go, picking our way carefully among the loose stones till we come to the rushing waters of the Hpungwai Hka River. This is too good a chance to miss, so the men go in swimming and push themselves around on a bamboo raft, and



the missionary cools her tired feet in a little pool. Then a bridge is crossed and immediately the path starts to go up through dense forest. Here and there we see a giant tree which has been swept down the hillside by a monsoon landslide. Now and then we hear the call of a monkey and one of the boys discovers a mother monkey clasping her baby in her arms as she leaps from branch to branch, chattering fiercely at us. While still about a half hour's walk from our destination, one of the Christian young men of the village comes down to welcome us and lead us to his house. As we get to the top of the hill, we come to a clearing with long Kachin houses.

We are greeted by all the barking dogs of the village. The women with babies tied on their backs come out to shake hands and welcome us. We go up the notched log which serves as the front steps of a Kachin house and we feel our way in the semi-darkness within, caused by the overhanging eaves of the thick thatched roof. The size of a Kachin house is measured by the number of fireplaces it contains. This is an eight fireplace house. These fireplaces are made by packing down earth into a square frame just below the level of the floor. All the cooking is done by the women squatting around the fireplaces and in the evening the whole family gathers around the fire to talk and to drink tea.

LEFT: *Two charming and appealing Karen boys, photographed by L. A. Crain Missionary who described them as excellent and promising Sunday school material. BELOW:* *The Sunday morning congregation present at the ordination of Pastor Bawm Sau at Sumprabum, on Miss Bonney's field*



The Christian Kachins have done everything possible for the missionary's comfort. A table of sorts has been made of bamboo and a chair has been produced from somewhere. A little corner is curtained off. The cot is set up and the sleeping bag spread on it, and she is "at home." As the sun has not yet set, she goes visiting at the other Christian houses. In one she finds a young man who has recently become blind and she urges the family to take him as soon as possible to the mission hospital. Medicine is given out to those who need it, and the people eagerly buy the little Kachin booklets on the Life of Christ which we have brought along.

In the evening after the people have had their rice and curry, all the Christians, from grandparents to babes in arms, gather in the house where we are staying and we have a worship service. The singing of the familiar hymns by these people who have learned them as adults knowing nothing about our music, would perhaps grate on the ears of trained musicians, but it warms the hearts of those who know what it means to these folks to be able to sing praises to a God of Love. After the service the people crowd around the small lanterns to "look at the pictures." The missionary produces the View Masters and the lovely kodachrome reels of the Life of Christ, and scenes showing the beauties of America. There are "ohs" and "ahs" and other exclamations of wonder and delight.

Then some of the parents bring up the question of opening a little school in the village and of having a small church building. We talk over the possibilities and suggest that they make plans to put up a small bamboo building at first, that can be used both as a school and as a house of worship. What about a teacher? Well, there is a young woman who has had some schooling. She is married and has two small children, but they will see that she has help in caring for her children. We decide it will be best to have only a class for beginners and small children, and when they are ready to go further, they can come to the school at Sumprabum into the second grade which is not so crowded.

An early start and another day of hiking up and down mountains brings us in the late afternoon, to the banks of the broad Mali Hka River, one of the large rivers which a little farther down

is joined by other streams and becomes the Irrawaddy. In a small village near the river are several Christian families and we visit with them for a while. Here we meet a man who has recently become a Christian, and because he looks so thin and sickly, the missionary inquires about his health. He tells of having lost three children during the war, leaving the parents with only one little boy; of his losing his home and having to move from place to place; of constantly getting malaria and being deeply discouraged and finally taking to opium smoking to help him forget his troubles. Then he tells of a preacher visiting the village and of his becoming interested and finally deciding to "throw away the nats," knowing that at the same time he must throw away the opium. He tells of his new-found joy and peace and how God has completely freed him from the power of this destructive habit. As he is evidently in need of physical up-building, the missionary gives him vitamin pills and iron tonic, which have proved effective in such cases, of which there are thousands in the Kachin Hills, some placing opium addiction as high as 70% of the male population.

We still have a short way to go so we get into a long dug-out canoe and are ferried across the broad river just at sunset. Again we are welcomed into a Christian home and our boys start the preparations for supper for which our long hike has given us a good appetite. Soon after we have eaten the people begin to gather for worship, and the non-Christian neighbors are invited. They talk afterward for a long time about this new religion and we pray that the seed may have been planted in good ground and will spring up and bear fruit. As they leave—some to go back across the river in the dark—one father comes and tells us that his youngster of ten years wants to do something to help us, so he has decided to go fishing by torchlight wading up to his waist in the cold water with his net. Sure enough, the next morning the small fisherman comes in with a string of fresh fish which provides us with a delicious breakfast.

The missionary has been dreading the third day a bit, for the Kachins have said, "grai kadawng ai"—"very steep"—and what a Kachin thinks is steep, is likely to be *something*. So before the others are ready to set off in the

morning, she and one of the boys who has his load all ready, start off up the path. A mile or so farther on, she sees him looking at some fresh tracks on the dew-wet path and she asks, "sharaw?"—"tiger?" and he nods agreement. They both hope that by this time the tiger has gone into hiding for the day. So we push on, hardly stopping to rest until we are about three quarters of the way, where we decide to have a little refreshment, while the others catch up with us. From there on, the headmaster who is a very fast walker, charges ahead and lets the Christians know that we are approaching.

At last we arrive in Kajihtu which the missionary has long heard of, but never visited before. It is indeed a beautiful place. The village is spread out on a broad plateau which is surrounded on all sides by mountains rising to 15,000 feet. There is a State Primary School in the village. Its three teachers are Christians. It is a joy to find that they have been doing their best to teach and preach to the villagers and several families have become Christians. They have been wanting a little church building where they could hold worship services and where the children could have Bible study and music every morning before school time. Now with labor and materials provided by the people themselves, this has been erected and at Christmas it is to be dedicated.

A small room for the missionary has been screened off at the back of the new little church and many hands help her get settled. A small temporary cook house of bamboo and thatch grass has also been built. The boys decide to sleep in that as they know if someone is not on hand to guard it, wandering cows, goats and pigs will eat the walls down!! After supper the Christians gather in the church and we are glad to welcome an ordained pastor who has come over from another area. There is a feeling of joy in the atmosphere and of hope for the future, for this small group has never had such an array of Christian friends from outside to worship with them.

Bright and early the next morning the work begins. The church is decorated with wild banana trees and "flowers of the field" and takes on a very festive air. About ten o'clock the crowd gathers outside, and when all are as-

sembled, the procession follows the pastor into the church building. There are a few benches and chairs for the elders, but the members of the congregation sit on the floor. They listen very attentively while the dignified young pastor leads the service and asks God to bless this building which has been erected with the efforts of all the members. As they join in the singing of the hymns and participate in the prayers, it is easy to see by the light in their faces that a new day is dawning which will shine far out into all the countryside.

Meanwhile the Christian families have been busy getting the Christmas feast prepared. About three o'clock, the big gong booms to call the guests. A Kachin feast takes a long time to prepare; but it is easy to serve and there are no dishes to wash afterward! First the hot rice is wrapped in individual bundles with clean, green leaves. These bundles are packed into large baskets. Then the curry, made with pork, goat, mutton, or chicken cut into small bits and mixed with vegetables and water and spices and cooked until tender, is wrapped in smaller packets of green leaves. Large basins of water are set out for the people to wash their hands. Then all sit on the grass and young men and girls go about with the baskets of the rice and the curry bundles and pass to all. There are about 300 villagers and visitors who partake of this Christmas feast. Last of all hot tea is passed to all. Drinking from a foot-long "tea-cup" of bamboo requires a bit of skill, for if one is not careful it comes out with a rush.

For weeks the school children have been working on the program for the concert. Now the night has arrived for the great event. First there is a worship service when the pastor explains the First Christmas for those who have not heard the story before. Then the missionary is asked to tell how Christmas is celebrated in America. At last the children's turn arrives. The place where the service is held, is nothing but a thatch roof held up by bamboo posts. The lights are a few feeble lanterns, but the missionary thinks to herself that it is probably much more like the conditions of the First Christmas than many a brightly lighted church in western lands. The pageant's costumes in the broad light of day might seem gaudy and poor, but in the half

light the Wise Men and the Shepherds look very lovely and the childish voices telling of the birth of the Saviour seem very sweet. The air is cold, the missionary is wrapped in a blanket, and the people are huddled together in the straw on the ground. All get a real "Christmas feeling."

At the end of the program, Santa Claus (Kachin style) comes in with a big basket on his back full of little gifts for the children. There is great excitement as names are called and gifts handed out. The missionary thinks how happy the people in the churches in America would feel if they could see the joy which a used Christmas card or a colored Sunday school leaflet brings to these little folks. They too have learned the spirit of giving and they have brought little gifts for one another, such as a slate pencil or a tiny box of matches, or vegetables from their gardens. And there is great shouting and hilarity as a teacher unwraps layers and layers of leaves on his parcel to find only a lump of salt inside. There are calls of "chye-ju kaba" (*thanks very much!*) on all sides till finally Santa's basket is empty and all is quiet. Then the doxology is sung; the benediction is pronounced; and all scatter under the starry sky to their homes.

Much of the next day is spent in carefully questioning and examining those who are asking

for baptism. In the evening all unite in a service of worship and thanksgiving. Most of those who wish to unite with the church are adults. Months before they have "thrown out the nats" and have been worshipping with the Christians and learning more of the Christian life and the way of salvation. Their testimony is simple and straightforward. Their faces show the change which has taken place. The pastor and elders decide that a few are not yet ready for this important step, but 15 are accepted for baptism.

After the morning service on Sunday, the congregation proceeds down to the stream where a place has been prepared and the 15 candidates are baptized. The group then returns to the church where the new members are given the right hand of fellowship and all partake of the Lord's Supper. The day closes with a vesper service. We thank God for this very new little group of His children. We thank our Kachin Christians for all the hospitality they have extended to us.

Thus does Christianity expand in the Kachin Hills of Burma by the simple witness and consecrated efforts of men and women who are filled with the Spirit and who long for the coming of God's Kingdom in the hearts of their fellow countrymen.



Christmas

A Christmas Prayer

ETHERNAL GOD, we praise Thee for a faith so high that it can link a far-off pilgrim Star with the cradle of a little Child. Teach us that no hope vouchsafed to us is too lofty, too holy, to be fulfilled by Thy love and power. Lift up our hearts this day and make us to know that the world is too small for the needs and dreams of the soul.

Make us truly wise, with the wisdom of a little Child, that the highest truth may be born in our hearts, shep-

herded by love and joy and wonder. May we be brave to seek and faithful to find Thy truth—we who live in cynical days and need to keep close to the warm heart of life. Call us away from a wisdom that is not wise, because it is hard and untrustful.

Drive back the gray shadows which the years have cast over us, and let us see Thy guiding Star and hear a music not of earth. Let not our souls be busy inns that have no room for Christ, but homes of prayer and praise, expecting His advent in our dark day, ready for His welcoming.

Make us to know, by a voice of gentle stillness singing in our hearts, that near us, even in our own city, is Christ the Saviour, whom seeking with faith we shall find, and finding we shall discover the meaning and joy of life. Humbly we offer our Christmas prayer, through Jesus Christ our Lord, Amen.—JOSEPH FORT NEWTON

From *A Symphony of Prayer*, edited by Herbert Hewitt Stroup, published by The Judson Press, and reprinted by permission.

The Empty Soul on Christmas

At the end will be but rust,
Where earthly treasures are;
They whose eyes are in the dust
Will never see a star.
They who come to Bethlehem
And only dross have sought
Will take away alone with them
The emptiness they brought.

—W. RUSSELL BOWIE

From *Masterpieces of Religious Verse*, compiled and edited by JAMES DALTON MORRISON, published by Harper and Brothers, and used by permission.

The Universal Christ

In Christ there is no East or West,
In Him no South or North,
But one great fellowship of love
Throughout the whole wide earth.

—JOHN OXENHAM

The Story of Christmas

- A GALILEAN CARPENTER—journeying to Bethlehem with his espoused wife, Mary.
- A STABLE—resting place at journey's end because there was no room at the inn.
- A BABE—wrapped in swaddling clothes and lying in a manger.
- AN ANGEL—announcing glad tidings to bewildered shepherds watching over their flocks.
- A STAR—silently witnessing over the place where the young child was.
- A JOY—rising from the conviction that God has given us His Son, to be our Saviour-Redeemer.
- A SIMPLE STORY—containing the essence of God's revelation to a weary and waiting world.

—HAROLD L. PHILLIPS, in *The Gospel Trumpet*.

Christmas Thoughts

CHRIST IS EASILY LOST IN THE CHRISTMAS CONFUSION. Glittering street decorations, fancy gifts, and feasts can easily obscure the significance of the Nativity. For God blows no trumpets, sounds no fanfares, rings no bells, struts no jewels, bestows no purple robes. If showy ostentation had the answer,

Bethlehem would not have been needed. Rome had that aplenty. It takes Christ to make a Christmas. The heart of Christmas is Emmanuel, which means "God with us", beside us to soften our sorrows, strengthen our weakness, lift our despair, and with the tangled threads of our lives weave a tapestry of beauty.—RALPH H. RICHARDSON in *The Christian Advocate*.



IN SPITE OF THE SELFISHNESS, greed, hatred, and intolerance abroad today, we need constantly to remind ourselves that if Christmas did not come, year after year, our world would be far worse than it is now. We must not allow the brutal ugliness of men to blot out the song of Christmas. Let us be glad and rejoice that there is something more than brute force in the world. Love is eternally superior to hate. The campaign of the ages is not ended. The events of the present do not determine the course of the centuries. Mercy, justice, good will—which constitute the hidden secret of Christmas—undergirding life, are stronger than the forces in our present turbulent world.—I. GEORGE NACE in *The Messenger*.



CHRISTMAS COMES AGAIN. The tree is dressed in glitter. The children hang their stockings. The gifts are wrapped. The feast is ready. Carols fill the air. The atmosphere is joyous. Our children are home. But, my friends, remember some other children. Truly it is impossible to think of children as friend or foe. Children are only children. Remember them kindly and pityingly. But for the grace of God, your children might have been as the children of Europe and Asia are today. Sing a carol in their name. Teach your children to pray for them. Let your children know that if Jesus means more to you than any other Jew, and if He really fills your heart with joy, then you must believe and tell your children, "Love your enemies, bless them that curse you, do good to them that hate you", and that He also said, "Blessed are the merciful, for they shall obtain mercy."—GEORGE E. SOKOLSKY in *The New York Sun*.



CHRISTMAS COMES in a time like this to remind us of the faith which it represents, that the great power in the world is the power of God, of love, and of redemption, that the destiny of mankind is in the hands of God rather than of military might. Christmas comes in a time like this to call us to a dedication to the great task of making Christ real in a world like this. Nothing else will meet the need of humanity. No one else but the people who truly bear the name

of Christian will undertake to do this. Christmas challenges us to a deepened consecration to this task and to an abiding faith that God rules over all and that His eternal purpose will ultimately prevail.—From *The Christmas Greeting* of The American Baptist Home Mission Society.

Christmas Scripture

And of his kingdom there shall be no end.—*Luke 1: 33.*

That the world through him might be saved.—*John 3: 17.*



The Blessedness of New Life at Christmas

"Unto us a child is born, unto us a child is given"

A Christmas Message from the President of the Northern Baptist Convention

By MRS. HOWARD G. COLWELL



IN the eternal human cycle of birth, life and death, and in every clime and age, mankind has made much of the coming of a new life into the world. The birth of the Babe in Bethlehem, heralded in song and story, has rightfully received adoration and adulation beyond the birth of any other child. The celebration of his birth has become a great religious festival in which almost

all of the world participates in one way or another.

The Christ Child has become almost smothered in the trappings of Christmas, although a glow of good will runs through all the celebrations. All mixed together are Santa Claus, reindeer, stockings hung at the mantle, a brief vacation, giving and receiving gifts, trees, bells, tinsel, family reunions, too much candy, and a little baby in a manger.

In this year of stewardship emphasis, let us remember that we are stewards of Christmas. "Unto us a child is born." In our homes as well as in our churches, we should make sure that the fact of the birth of Christ is made primary, and that everything else is made secondary. Children love birthday parties, and they understand a White Christmas when gifts are brought to celebrate the birth of Christ. A lovely picture of the Madonna and Child hung in the center of a wreath over the fireplace is a reminder of a Christ-centered Christmas. The singing of carols

to shut-ins, attendance at an early service at the church on Christmas morning, the decision to exchange simple gifts in the family in order that a large cash gift may be made to help relieve human want and suffering, the sharing of the family celebration with a lonely person or family, all are evidence of our understanding that, "unto us a child is born."

Like the humble shepherds on that first Christmas morning let us take counsel among ourselves and "see this thing which has come to pass". Devout Jews saw in the child of Bethlehem the Messiah who had been promised to them. They saw him as the one who would release the Jews from their yoke of bondage—the Roman occupation—and would give them freedom.

With the advantage of two thousand years of perspective we today see that the Christ is indeed the Messiah, bringing release from spiritual bondage to all who will receive him. We see God coming into the stream of human history in order that all men might have salvation. We see God's free gift of his son that men may have the words and the way of life. We too would offer a gift at the manger, the gift of a "humble and contrite heart", the gift of a life wholly dedicated to proclaiming "this thing which has come to pass". Then, like the shepherds, we too can return to the every-day hillside of living where we will be glorifying and praising God for all the things we have heard and seen.

O love of God, draw back the bolts of my foolish, proud contentment, and open the shut doors of my heart. Here in my soul, narrow and cold and unworthy though it be, repeat the spiritual miracle of Bethlehem. Let me feel that into my humanness the divine has entered to save me from my sins, and to give me the blessedness of new life in Christ. Amen

A Christmas Prayer from LIFT UP YOUR HEARTS, by W. Russell Bowie, published by The Macmillan Company, and printed by permission

The Fifth Year of Postwar Austerity in England

By WILLIAM B. LIPPHARD



The bridge across the Ouse River at Bedford which replaced the old bridge on which stood the jail in which John Bunyan was imprisoned. See page 598. The Swan Hotel is at the right

IN THIS fifth year of postwar austerity in England the latest development in the socialist program of the Labor Government is its application to the field of medicine, dentistry, and public health. An interesting interview with a British physician on Harley Street where London's medical specialists have offices, revealed the essential facts.

FREE GOOD HEALTH FOR EVERYBODY

The majority of British doctors, about 19,000 out of 21,000 are now employed by the government. Everybody in England is entitled to free medical, dental, and surgical hospital treatment. Even eye glasses and false teeth are furnished free, but so great is the accumulated demand resulting from years of wartime neglect that people must wait from six to nine months for new eye glasses or false teeth. The offices of the doctors are always crowded. Long hours of waiting must be endured before patients can receive attention. Each doctor who voluntarily enters the scheme is allotted a certain number of patients with a maximum of 4,000, all of whom receive from him free treatment in any and every

Concluding from November the Editor's report on present conditions in England, based on a brief summer visit, and some closing observations on the significance of John Bunyan for our times.

illness. He is paid 18 shillings per patient per year which produces a maximum income of 3,600 pounds sterling, or \$14,400. From this he must meet the cost of his office and equipment, his automobile and other expenses, as well as his high income taxes. The net remaining compensation is barely adequate for family support. Nevertheless, the doctor now has a sense of financial security which he never had before. Doctors who wish to continue private practice may do so provided that they give certain days each week to hospital service free. An unsolved problem is whether or not the private patient is entitled to receive free medicines when he presents his prescription to the druggist. It is likely that the government will decide in the negative in order to discourage an expansion of private practice. If a patient has to pay the doctor, the

druggist, the hospital, and also pay the taxes to support the entire scheme, he may decide that it is better for him to be assigned to the appointed doctor of his community. Unfortunately the socialized medicine scheme is costing far beyond original expectations of \$600,000,000.* Current cost is estimated to be almost double that because of higher prices for drugs, medical appliances, artificial limbs, lenses, spectacles, and other medical items much in demand. So the annual tax on the income of every man, woman, and child in England, supplemented by payroll taxes collected from corporations, is not nearly enough to give everybody free medical treatment. Eventually when the system is functioning smoothly and the immediate accumulated wartime needs have been met, it is confidently predicted that the system will be efficient and self-supporting.* Nobody with whom I talked about it was opposed to the scheme. Everybody agreed it would have profoundly beneficial effects on future British health.

CHURCH ATTENDANCE AND RECONSTRUCTION

While Americans are concerned over the present economic and financial position of England, not many are aware of the present religious condition. That should likewise cause concern, for it is truly disquieting. A recent scientific survey, patterned somewhat after the familiar Gallup Poll technique in the United States, based on interviews with several thousand people, indicates that only 18% of the population now attend church services weekly, only 11% attend church once a month, *while 47% have not been inside a church door in six months.* In the city of York, for example, in 12 years, from 1935 to 1947, the percentage dropped from 18% to 10% of persons over 16 years of age who attended church services. More disquieting are the figures regarding church membership. Whereas in 1851 more than 40% of the people were actually enrolled as members of churches, today less than 16% are so enrolled. Since the figures include Roman Catholics who attend church twice as

* The first year's operation of British socialized medicine, according to a report in *The New York Times*, October 7, 1949, cost the taxpayers £300,000,000 (\$840,000,000 at the devalued rate of the pound), with 95% of the population enrolled for the services, while 2,688 hospitals were taken over by the government. Many beds are still unusable owing to a shortage of about 50,000 nurses.

often as Protestants, it is evident, as the survey acknowledged, that "the general practice of religion in England has fallen into an obvious decline." Of those who never attend church, the investigation indicated that out of every ten people, one was a Roman Catholic, six were Anglicans, and three were once affiliated with the free churches or the Church of Scotland. How much the war is responsible because of bombed and unserviceable churches, shifts of population, wartime blackouts, discontinuance of evening services, and the general decline in moral standards, is impossible to calculate.

Similar sympathetic concern should be manifest by American Christians over the delay in the repair of damaged church edifices. I do not have the figures for all denominations, but it is generally understood that about 4,000 churches throughout the British Isles were "blitzed", resulting in various degrees of damage or total destruction. Of the Baptist churches General Secretary M. E. Aubrey of the British Baptist Union reports that more than 50 were completely destroyed, some of them among the largest and most historic in the denomination. More than 500 were damaged of which 100 were rendered unusable. Not one of the totally destroyed churches and very few of the unusable edifices have so far been replaced. Financial estimates indicate that the cost of repairs will total £484,810 sterling, while to rebuild the totally destroyed churches will cost £1,552,580 sterling, a total of £2,037,390 which means \$6,000,000 even at the devalued British pound.

MAGNIFICENT BAPTIST MORALE

The problem is more than financial. "In the main, the problem of rebuilding and repairing our Baptist churches has not yet been seriously faced," says Dr. Aubrey, "The available labor is so inadequate as to create a major problem in the entire building industry. The shortage of steel and lumber is a dreadful check upon church rebuilding even where labor is available. Moreover, the rebuilding of destroyed and damaged homes has first priority, and after that come hospitals and schools. It will be some time before we get the all-clear for church buildings. Nevertheless our people are keen to get their churches rebuilt and reestablish fellowship."

In these discouraging circumstances the morale of British Baptists is magnificent. Congregations whose churches were destroyed are worshipping in other churches. All are making heroic efforts to bring church life and service up to pre-war standards of efficiency. Particularly encouraging are the plans to establish new churches in the new industrial towns which the government is projecting, and in the new areas which result from the rezoning and redistricting of bombed areas. Dr. Aubrey's optimism is truly inspiring, for he says, "Our Baptist losses, where members of destroyed churches joined the congregations of other denominations, have not been very serious, and we need not regard it as permanent. On the whole, we have little cause for complaining and every reason to be encouraged by our church progress since the war."

THE LIVING REMEMBER THE DEAD

Much more poignant and real than the physical evidence of war's destruction are the human scars that war has left as a legacy forever to remind the newspaper reader of the costly human price that many thousand of British families paid for the war. Daily *The London Times* prints notices, announcements, and appeals which tell many human interest stories. Let the reader use his imagination and picture to himself the heartache and the despair back of this notice in London's famous newspaper.

Life is not easy for many gentlewomen who now live in great distress alone in tiny one-room homes with only memories of the comfortable days before the war. With your help we can at least take the edge off their suffering. Please send your check.

Consider also the discouragement and disillusionment in this poignant appeal,

More than 40,000 limbless ex-service men have given a part of themselves for their country forever. Send your donation to help those in great difficulties to British Limbless Ex-Service Men's Association.

Much more tragic in their revealing picture of war time sacrifice are the memorial notices, usually appearing on the birthday or the day of death of some young man who lost his life in the war. Here are four selected at random from a dozen daily issues of this newspaper.

In honour and precious remembrance of two beloved sons, Lt. J. E. Bodley killed in action in Italy,

and his elder brother Lt. M. C. Bodley who died of wounds received in action in Belgium.—*Mother*

"They walk with me in the happy freedom of their immortality."

In constant memory of Lt. Peter Reynolds and his Irish Guards, missing in the battle of Boulogne.

"Age shall not weary them nor years condemn,
At the going down of sun and in the morning,
We will remember them."

In ever loving memory of Lt. G. C. Higginson, killed in action at 19 years of age—*Mother, Father and Doreen*

"Morning he knew, and Spring,
And the promise of Life,
But never High Noon or the Fulfilment,
But having Great Gifts, he gave gladly."

In ever proudly grateful memory of our dear son James who died of wounds in Normandy.

"Sleep lightly lad,
You are for the King's Guard in the morning."

Occasionally a notice appears that refers to a casualty of the first World War. I cite only one. Even the scars of that conflict are still vivid.

In proud and unfading memory of our dearly beloved son Captain C. R. Wughtman killed in action near Ypres, August 5, 1917 at the age of 21.

"... there's some corner of a foreign field that is forever England."

UNRATED FREEDOM OF SPEECH

One of the most interesting Sunday evenings in London was that spent at the famous "Orator's Corner" in Hyde Park. Here "soap box orators," as Americans call them, gather crowds of listeners and expound their views. Often the speakers are interrupted by hecklers who ask embarrassing questions.

I wandered from group to group and listened to a dozen speakers. A representative of The Catholic Evidence Guild was interpreting Roman Catholic doctrines while 100 feet away another crowd was listening to a Protestant Alliance speaker. Still further along was a Salvation Army preacher. Beyond his audience a fervid British premillennialist was warning his park congregation of the day of wrath to come. Several large groups were attracted by Negro speakers who denounced race prejudice. One displayed a large sign stating that he spoke in behalf of the British Colored Workers Associa-

tion. Perhaps half a dozen different groups had socialists speak in behalf of the present Labor Government and against it.

It was ominously significant that the largest outdoor audiences were communists, communist sympathizers, "fellow travelers" and people interested in what communism has to say. One speaker bitterly denounced American foreign policy. He claimed that the Marshall Plan was merely a device to bring all Europe under American capitalistic control, that it was a clever scheme to dispose of American surplus production at the cost of American higher wages, and that its primary purpose was merely to postpone a depression. Another speaker deplored General Bradley's reported frank statement that in the coming inevitable war with Russia, so the speaker claimed, America would merely use the atomic bomb, dropping it on whatever European cities American military planners dictated, leaving to Europe the dirty, bloody work of supplying the armies and the man power against the armies of Russia. The speaker's idea seemed to be that all the European countries ought to ally themselves with Russia and combine against the capitalistic might and the atomic power of the United States. Now that Russia also has the atomic bomb and is doubtless proceeding to build up a stockpile of bombs, it is fascinating to speculate on what this speaker now tells his audiences.

Alarming because of its specious falsity, its disregard of the influence of Christianity, and its challenge to the foreign mission cause, was a spokesman for communism in India. He told his large audience that for 200 years British imperialism had failed to unite the people of India. Moreover, the religions of India which many intellectuals as well as Indian communists were rejecting, had likewise failed to unify India. So the spread of communism in India, said the speaker, was proving to be a great, powerful, unifying force that was destined at last to build an immense unity of the people of India.

As I came away from this absorbingly interesting evening tour of "Orator's Corner" in Hyde Park, I realized again the superior wisdom of the British Government in tolerating such "freedom of speech." In Hyde Park the communist blows off steam, clears the air, gets his

ideas out of his system; and leaves it to the intelligence and sanity of his hearers to determine their validity or falsity.

IN NEED OF TRUE ECUMENICITY

In the opening paragraphs of this report of England (*See November issue, page 524*), I commented on the cordial friendliness and hospitality of the British people. Believe it or not, the only publicly expressed lack of hospitality appeared in an Anglican church! On the church calendar of St. Paul's Cathedral, where Mrs. Lippard and I attended a Sunday service, following the service in the basement of the bomb shattered Spurgeon Metropolitan Baptist Tabernacle, there was printed in black faced type for emphasis, a notice that while we and other worshippers were welcomed at the public service of this renowned Anglican cathedral, we were not welcomed at the communion unless we were Episcopalians! Here was ecclesiastical snobbishness, an absence of true ecumenicity, a deliberate refusal to recognize the communion table as The Lord's Table and to regard it only as an Anglican Table to which only members of the Anglican Church were welcome, thus denying the validity of the Christian experience and faith of other followers of Christ. And yet on other notices displayed around the immense cathedral were appeals for funds to support it. American dollars were indeed welcomed but American Christians, unless they were Episcopalians and not Baptists, were not welcomed at the communion table. However, I must not be too harsh in my condemnation. Many Baptist churches admit only Baptists to their communion services.

THE LEGACY OF JOHN BUNYAN

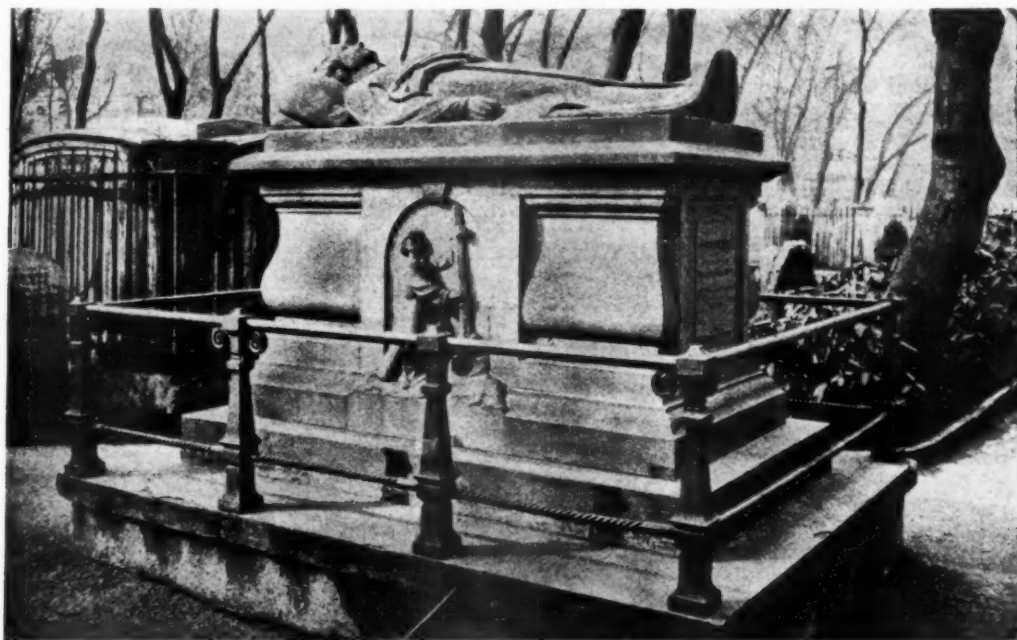
Of course, no summer visit to England by a Baptist is complete without a side trip of 60 miles from London to Bedford and its suburb Elstow which are forever associated with the life of John Bunyan, whose immortal but now little read allegory, *Pilgrim's Progress* has been translated into 97 foreign languages and printed in 106 different editions, a record surpassed only by the Bible itself. More than 20 years had passed since I was last in Bedford and Elstow during the John Bunyan Tercentenary in 1928.

(See "Where the Immortal Dreamer Lived and Died" MISSIONS, November, 1928, pages 580-588.) He was born in November, 1628. Once again I sat in the Elstow Anglican Parish Church where he was christened on November 30, 1628, and where he later rang the bells. In its cemetery his father and mother are buried. I visited the cottage to which he brought his bride. In the Swan Hotel Mrs. Lippard and I climbed the grand staircase which had been removed from Houghton House, the original House Beautiful that is featured in *Pilgrim's Progress*. We walked across the bridge which had replaced the old bridge across the Ouse River. On this had stood the jail in which was imprisoned as a dissenter and champion of religious liberty and in which he wrote *Pilgrim's Progress*. We sat in the Bedford Baptist Church with its massive bronze doors. Its ten panels depict scenes from the immortal allegory. Unfortunately we were unable to see the valuable contents of the Bunyan Museum which is maintained by the church because they had not yet been brought out of storage where they have been housed as protection against air raids.

In these days when religious liberty is threatened all over the world, John Bunyan emerges anew as one of the great champions of freedom.

Even the Church of England, which imprisoned him for 12 years as a Baptist dissenter, now acclaims him as one of England's greatest religious leaders, as evidenced by its memorial window to John Bunyan in its greatest shrine, Westminster Abbey. This immense and marvelous stained glass window pictures eight scenes from *Pilgrim's Progress*. Thus the memory of this Baptist preacher of the 17th century will forever be preserved with that of Britain's Unknown Soldier of World War I, and the long line of British kings and the great men who made England. Amid the turmoil and insecurity of our times we need to think of John Bunyan, his struggle for religious freedom, his contention that man is a free soul in search of God who is revealed in Jesus Christ and whose access to God must not be controlled or limited by priest or church, and his great contribution to the world's literature and religious thought.

In spite of devalued currencies, wartime and postwar austerity, economic upheavals, social reorganizations, international tensions, totalitarian trends, and atomic explosions, we must never forget, as John Bunyan pictured it so vividly, that after all, man is a pilgrim ever journeying from the City of Destruction to the City of Eternal Life.



The tomb of John Bunyan in the Bunhill Fields Cemetery in London where for many years religious dissenters and non-conformists were buried

We Were Strangers and Ye Took Us In

The deeply moving autobiographical story of a family of displaced persons from Europe, father, mother, two daughters, one son, who escaped from Estonia and with American Baptist help have resettled in the United States

By EWALD MAND



The Baptist Theological Seminary in Tallinn, Estonia, in its wartime ruins. Before the war Mr. Mand was professor here and at the same time was pastor of Tallinn's First Baptist Church

NOTE—The author of this autobiographical article is pastor of the First Baptist Church at Rockport, Massachusetts. As displaced persons, commonly known as D.Ps., he and his family came to the United States under contractual assurance by the Andover Newton Theological School. As a youth Mr. Mand was leader of the Baptist Youth Movement of Estonia. After four years of study at Andover Newton he returned to Estonia in 1935 with the degrees of Bachelor of Divinity and Master of Sacred Theology and became pastor of the First Baptist Church of Tallinn, Estonia's capital city, and Professor of Old Testament in the

Baptist Theological Seminary. He is an accomplished writer of poetry and fiction. A volume of poems is published as well as several novels. Literary critics in Estonia have appraised his literary work so highly that he is now one of Estonia's recognized novelists. His books are usually translated and published also in Swedish and German. His latest novel, with the prophet Hosea as the leading character, is soon to be published. Since his own settlement in the United States with his family Mr. Mand has been of great assistance in the resettlement of other Estonian displaced persons in the United States.—ED.

SOMETIMES it takes a personal experience to put meaning and content into a well known Bible verse. For me the text, "I was a stranger and ye took me in" was just another verse until I myself became one of the homeless strangers, many of whom even yet roam the face of the great globe and starve their

souls in an endless waiting in the displaced persons camps in Central Europe. The text became meaningful because of some of the most tragic and joyful experiences of my life.

It was in September 1944 when my much-suffered native Estonia was once more invaded by a foreign army. On the shores of the Baltic



Rev. Ewald Mand and his family, Mrs. Elli Elis, Elmet {the boy,} Merike Vaikex and Eahti Marje. The boy was born during the long blackout and never saw lights until he was three years old. On the wall is a portrait of Mr. Mand painted by a Rockport artist. Rockport is a famous artists' colony

Sea the Russians and the Germans had battled it out. They had plundered, burned and deported in turn. Now the Nazis were leaving and the communists were returning. As the Russians were approaching I was a prisoner in a Nazi prison knowing that one foreign foe was just as cruel as the other and that in either case the fate of my family and myself was dreadful. As the front line was drawing closer the Nazi guards could not stand it and they deserted and fled. Thus we, 4000 prisoners, got out of the gloomy fortress by the sea. There was a train in the station, but it was so crowded that I could not get in. Together with some other people I climbed on top of one of the box cars. Eventually we pulled out of the emptying capitol city. As the train speeded through the country many burning villages lighted our way. And yet the night was calm and starry. I could not enjoy it, for already the poignancy of homelessness was gnawing my soul. However, prison doors and walls were left behind and I was free again and able once more to rejoin my family. Thus I came to the fishing village on the western coast, where I had left my family before the Nazi secret police had taken me. The meeting was happy beyond words.

Two days later the entire country, except the coastal strip, was occupied by the Russian troops. The remaining strip was subjected to

constant bombing. When our villages burned, the Nazis, knowing that their time was short, began to plunder, rape, and kill before they had to take their departure. There was no law, no order, no mercy, no love. A fellow minister who was also hiding in the village had a small sailing yacht anchored in the bay. As we watched the ever changing conditions it became clear to us that we had to flee to save ourselves and our children. Thus, one gloomy morning we put our families aboard and sailed away. Three days later we were welcomed by a friendly Swedish artillery captain with a kind, "Willkommen til Sverige!" We were free people in a friendly and democratic country.

As my three year old son came out of the ship's hold he looked around with amazement. The soft night was descending and the lights were kindled in countless island homes. "Daddy, is it Christmas?" he asked. These were the very first lights he had seen, for he had been born and brought up in the blackout. When he was only a month old he had to go underground together with his parents and two sisters. Now the lights of a free and happy world greeted us. I understood the feelings of my wife when she whispered to me, "I have not been so happy even on our wedding night."

It is a wonderful feeling, to be free again after nights of anguish, when one is listening to the rumble of distant motors and wonders whether this is the secret police car coming to get me,



Rev. and Mrs. Ewald Mand in the garden of Herman S. Sherburne, a deacon of the First Baptist Church at Rockport, Mass. Gardening is his hobby and he supplies the flowers for the sanctuary

and after days of horror, when one has said last farewells to one's friends, who look down to you through the bars of a prison train, which is going to take them to the slave camps in the nameless wastes of a strange country.

Once I was a stranger, but now I was taken in.

And then there is another night which we will always remember, the night when we came to our first home after many months of homelessness. But this was already on this side of the Atlantic Ocean.

For many days we had been living in the homes of our friends. I was lecturing in my Alma Mater, the Andover Newton Theological School at Newton Centre, Mass. Because of the war-time housing shortage we could not get a home. Our family was divided between the homes of two faculty members. Mrs. Mand, myself and our son stayed with Dean and Mrs. Vaughn G. Dabney, whereas our two daughters slept at the home of Rev. and Mrs. Richard Smith, the assistant to the president. Although these friends were wonderfully kind to us, we were naturally longing for our own home. I had candidated in the Baptist church in Rockport, Mass., and soon the call came and we could move into our new home. Our moving fell on a day when New England put on one of her worst blizzards. Two faculty members loaded all of us and our belongings into two automobiles and our exodus from Newton Center began.

We had visited the town and had taken a look at the parsonage. Unoccupied houses are, as a rule, rather bleak and uninviting, especially when they are cold and out of repair. As we drove through the rain, the sleet and the snow, we saw visions of an unheated, unfurnished and gloomy house before us, but as we arrived we discovered that the place was brilliantly lighted and crowded with people. Wondering whether we had not made a mistake we entered. All around us we saw smiling faces. During the two preceding weeks the members of the church and some of the town's folk had been diligently working. The parsonage had been made into a real, friendly home. All articles of furniture, including even a radio, had been donated by the good people. Everything was in its place. There were rugs on the floors, curtains at the windows, tablecloths on the tables, china and silverware

in the cabinets. The beds were made up and there was plenty of food in the pantry. On the red hot stove a wonderful chicken-pie was sizzling. As we discovered later on, the people had the time of their lives getting everything ready for us, and as the work was finished they were so excited that all of them wanted to be on the reception committee. And yet they tell me, that Yankees are cold and unresponsive people!

It is small wonder that after such a welcome our stay in Rockport has been blessed in many ways. The congregation has been ever increasing, the spirit of cooperation is lingering, the missionary giving has increased 100%. The Sunday school is doing excellent work. However, all the time we have had the feeling that we have brought nothing with us. The spirit was all the time here, the latent but productive Christian spirit, which was awakened by a specific need and began to do wonderful things.

My story should end right here but it does not. For there are thousands of homeless people in Europe and countless opportunities in this wonderful country. Every day the mail brings more letters from destitute parents and hopeless young people. For years they have been living in the unhealthy conditions of refugee camps knocking on the closed doors of free countries. So we have tried to do something for them.

Last February I received a letter from an Estonian architect, requesting my help. I did not know him. However, the letter was sincere and I liked the tone of it. So I decided to do something for him. As the summer guests had left, it was not too hard to secure a temporary apartment. A construction firm in Boston promised to do something about a job. Thus the assurances were given and the family sailed for America. As the day of arrival came we went to meet them a little hesitantly. How will they be? Is he going to be able to support his family in a new country? Well, all these questions are always there when such steps are undertaken.

The family arrived, the father, the mother and two girls of 12 and 14. They were quiet, cultured, clean-cut people. We took them home for supper and later on to the reserved apartment. The ice began to melt and we all felt much better. We advised the father not to worry about the job too much and to rest a few days. How-

ever, the next morning he was already in Boston. Unaided, independently he began to seek for a job. Three days later he found employment with an internationally famous construction firm. After that we have been much bolder in our attempts to help the homeless.

The experiences so far have been very encouraging. All the Estonians, with whose cases I am better acquainted, have been able to find jobs right after their arrival. Most of them are working where there has always been shortage of labor, in agriculture and in domestic jobs. An elderly couple was recommended to a college as cooks and they were so well liked that now we have placed there four other displaced persons. The specialists and well trained people have been able to take positions in their respective fields. The adjustment is for the Baltic people rather easy because the Estonians and the Latvians are culturally very much akin to the Americans. They have a high level of education (illiteracy was almost unknown in Latvia and Estonia), they are Protestants, and have in most cases a working knowledge of English, which they have studied in their schools. But this same is also true of many other European displaced persons. I have met Russians, White Russians, and Polish Baptists here in America. In all the cases they have been a decided blessing on the communities which had accepted them. Religion itself has a wonderful educational effect on a person, and most of the displaced people are warm-hearted Christians.

It is true that there is still a housing shortage here in America. "The problem of finding jobs for people is not too hard to solve," a fellow minister recently told me. "However, it is more difficult to find housing for them." Sometimes we are unduly discouraged because we plan in terms of American standards. One has to remember that these people have been for years

cramped together in camps. Two rooms and a kitchen will be a dream fulfilled for them. In some cases the sponsors have bought expensive furniture for the newcomers and thus placed unwillingly a burden upon them. The people who are beginning their lives anew want to make a clean start, and if they buy furniture they want something which corresponds to their tastes. Meanwhile a bed, a second hand chair, and a table will be sufficient.

However, to give a frank account of the experiences I must confess that some of the cases have not worked out so well. Letters have come from several Southern states describing conditions which are deplorable. Southern Baptist churches have sought to avoid such situations. In some cases, contrary to previous contracts, the displaced persons have been compelled to work in unhealthy conditions for nonsubstantial pay. They have been placed in uninhabitable cabins which even poorly paid negro help has refused to occupy. The wind and rain destroy their belongings. The garbage and sewage goes under the floor. The stench, as a consequence, is unendurable. But worse still, costly purchases are made for the new comers and charged to them, thus indebting them to the company and making it impossible for them to escape these intolerable conditions. The newly established Estonian weekly, "Waba Eesti Sona" (*The free Estonian Word*) has published some letters from such persons appealing to their fellow Estonian Americans to assist them.

Fortunately these cases are very few. The new Americans do not need pampering and babying. They do, however, expect an honest and Christian attitude, for they also are future Americans.

To be a stranger is a sorrowful and depressive experience. To be taken in is a Christian experience to be remembered forever.

Northern Baptist Churches in order to do their part in the resettlement of Displaced Persons, must resettle 1200 families by June 30, 1950. For information about how your church may give an assurance to resettle a Displaced Persons family, write to Rev. Jobu Yasumura, The American Baptist Home Mission Society, 212 Fifth Ave., New York 10, N. Y.

MISSIONS

An International Baptist Magazine



This magazine was founded in 1803 as *The Massachusetts Baptist Missionary Magazine*. The name was changed in 1817 to *The American Baptist Magazine*. In 1836 it became known as *The Baptist Missionary Magazine*. In 1910, with the absorption of *The Home Missions Monthly*, the name was changed to *MISSIONS*.

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A Personal Editorial Greeting

WITH this issue of *MISSIONS* the Editor completes 17 years in the editorial chair, preceded by 10 years as Associate Editor, thus totalling 27 years of editorial service. He takes this occasion to extend hearty thanks to the multitude of readers who have written him letters of encouragement and approval or of disagreement and criticism. All have been sincerely welcomed. And to that great host of subscribers who year after year register their loyalty by their subscription renewals, the Editor expresses deep and abiding appreciation. No magazine can live without subscribers. Without the support of *MISSIONS'* readers, the task of an editor would not be nearly so interesting, far less satisfying, and supremely more difficult. It is therefore with deep sincerity that the Editor wishes for every subscriber, a joyful Christmas and a happy New Year.

America's Greatest Single Contribution To True Human Progress

AT THE Presbyterian Foreign Mission Centenary in 1937 the late Dr. Robert E. Speer reminded his immense audience that during the

preceding century the American churches of all denominations had sent more than 50,000 missionaries to foreign lands. Then he said,

This is the greatest single contribution that America has made to the cause of true human progress, to international friendship and interracial good will, and to the building of a world Christian community across all lines of division and distrust between peoples.

And now, 12 years later, we live in a world where the United Nations are not united, where diplomacy fails to bridge international chasms, where increased armaments again precede the war they are designed to prevent, where race prejudice is like a festering sore, and where competing economic systems and political ideologies create impassable cleavages. In such a world only the world mission of the Christian church has the answer. "Ye shall be my witnesses," said Christ. Too often the quotation ends there because the temptation is to forget that He also said, "unto the uttermost part of the earth!" Whether in the slums of Bombay or Chicago, whether at some lonely mission station in Montana or in the interior of communist China, it is the missionary who is obeying Christ's command to be a witness. He looks to the church at home for adequate support.

To remind us of our obligation to furnish such support is the purpose of WORLD MISSION DAY, December 4, 1949, which this year replaces the wartime and postwar annual Sunday of Sacrifice. The scope of its interests includes not only the relief of hunger and suffering in war ravaged areas, but also all the varied evangelistic, medical and educational activities represented in the world service of Northern Baptists. Surely there is enough intelligence among Baptists to recognize that America in her present place of world leadership, must continue and enlarge her missionary contribution to the world, and that Baptists must have their share in it. After two horrible wars, the church faces an unevadable challenge. All humanity needs the richness of Christian spiritual experience, the glorious realities of the Christian gospel, and the full ministry of Christian fellowship to rebuild, reconcile, inspire, and direct its life. To help respond to that challenge WORLD MISSION DAY confidently expects from every Baptist church enthusiastic and generous cooperation.

How Would You Answer Three Questions About Communism in China?

LATE in October the communist armies of China occupied Canton. Like a refugee regime the nationalist government had to flee to remote Chungking in West China. More than two thirds of China, 2,650,000 of its 3,900,000 square miles and almost two-thirds of its population, 338,000,000 of its 450,000,000 people are now under control of the Chinese communists who have organized the new People's Republic of China. (See two maps of China on page 586.)

This achievement presents three questions. How would you answer them?

The first question is this. Shall the United States Government recognize Communist China? Russia has already done so. India will probably do likewise. "India cannot ignore realities," said Prime Minister Nehru in a press conference in New York City. British commercial interests want British recognition in order to salvage their investments and to restore trade relations. If England recognizes Communist China, other nations will follow. The new regime will then have a sound international status. The American State Department has said that it will consult Congress, but Congress has adjourned. Meanwhile Ambassador P. C. Jessup is going to China to study the problem. All this postpones the hour of decision. If you were the Secretary of State what would you do?

The second question is this. What should the United Nations do about it? According to the Charter adopted on October 24, 1945, China is one of the so-called "big five," the other four being the United States, England, France, and Russia. Each has a permanent seat on the Security Council and the powerful veto privilege. Recognition of Communist China gives a permanent and powerful place on the Security Council to a second communist nation. Such immense prestige for communism will have incalculable consequences. If you were the Secretary of the United Nations what would you do?

The third question is this. What should Christian missions do in China? Shall Protestant and Roman Catholic mission boards continue their work, forward funds, support schools, hospitals, churches, appoint new missionaries? Or shall

they close stations, call missionaries home, and wait and see. If you were Foreign Secretary Elmer A. Fridell what would you do?

Whatever answers to the first two questions may be prompted by national politics, commercial considerations, ideological tensions, or international expediency, to the third question the Christian church can give only one answer. *This is not the time to reduce or retrench missions in China!* Throughout their forty centuries of recorded history the Chinese people were never in more desperate need of the redeeming and liberating Christian faith than today. Unless the new communist regime should embark on a rigorous policy of exterminating everything Christian in China, *which does not seem probable*, the churches of America must meet the present challenge in China, not with retrenchment or inaction, but with a well supported advance.

Soon the United States of America May Be in Desperate Need of Friends

TWO recent actions by the United States Government are decidedly not to its credit. Widely propagandized they can easily cost the American people dearly in the loss of friends at a time when such friendship may be needed.

In the United Nations Committee on Trusteeships the American delegation sided with England, France, Belgium, *three colonial powers*, in voting against the proposal to require all colonial powers to submit definite programs for the eventual attainment of independence by the people under their colonial administration. In spite of American disapproval the proposal was adopted by a vote of 24 to 10. It had been urged by Brazil, Cuba, Egypt, India, and Russia. India's position was well stated later in a speech by Prime Minister Nehru when he said, "All remaining vestiges of imperialism and colonialism will have to disappear." The Statue of Liberty in New York's harbor must have wept over the refusal of the United States to take a stand for independence. Thus Russia and India emerge as new champions of liberty for colonial peoples whereas the United States, once a colony of England and now a colonial power like England, defends the colonial status quo.

The other action, also on the wrong side of a question, was the vote of the United States

Senate, 36 to 30, to shelve the Displaced Persons Bill and thus prevent for another year the admission into the United States of 134,000 more refugees from the Displaced Persons Camps of Europe. It does not make sense to denounce nazism and communism and then deny a haven of refuge to victims of nazi and communist persecution. "This is a moral disaster," said *The New York Times*. "The convenience or plain laziness of absent Senators was permitted to outweigh the misery and heartbreaks of thousands of refugees in Europe." For 134,000 refugees there will be no Merry Christmas this year. Their admission here would have made little difference in the American economy, whereas the Senate action makes a great deal of difference to the honor and prestige of the United States and the esteem in which the American people are held in other lands. Congress recently appropriated more than \$1,000,000 to support the military provisions of the Atlantic Security Pact. Do Americans naively believe that with one billion dollars they can buy international friendship and security? If so, they are destined for tragic disillusionment. Moral support for the legitimate freedom aspirations of dependent peoples, humanitarian aid to victims of oppression, and giving them a haven of refuge here will result in a much stronger and more enduring friendship across the world than any that can be bought for cash on the bargain counter of international armaments.

The Day of a Great Birth And the Day of Many Deaths

CHRISTMAS marks the day of a great birth, but this year, because of the long Christmas week-end, it will also be the day of death for many people throughout the United States. On the corresponding Christmas week-end last year 396 Americans were killed. The great majority died in traffic accidents. How many deaths were due to drinking is anybody's guess. Certainly the liquor industry must bear a heavy responsibility for such tragedies because of its persuasive, pernicious, and contemptible Christmas liquor advertising. Last year the advertisement of one distillery commended the Christmas tradition of the mistletoe, the holly wreath, the Christmas card, but added that the climax and

the best way to celebrate Christmas was with a bottle of its whiskey. "Take your Christmas list of names to your liquor dealer," advertised another distillery, "and *he will wrap your bottles into gay Christmas packages!*" A wine distributor had recourse to poetic rhyme when he advertised, "The gift treasure for your Christmas pleasure." Another had the effrontery to suggest that other people like what the drinker likes. So he advertised, "Give what you would like to receive." A retail liquor store sent a letter to thousands of potential customers, listing its various alcoholic bargains and closed with the suggestion, "Here you will find the perfect solution for your Christmas gift problem." Even the big department stores, which heretofore have left Christmas liquor advertising to the liquor industry itself, joined in this unholy commercialization. "We have superb liquors for Christmas giving," advertised one of them, while another advertised that its trucks and truck drivers would work overtime into the night in order to deliver all Christmas liquor on Christmas Eve. Reflecting the irony and the blasphemy of this liquor advertising the Christmas issue of a well known magazine published a sketch showing a liquor store. The artist pictured a shabby looking customer emerging with glee as he looked at a bottle in his hand. Another stands outside and looks longingly at the alcoholic wares in the window. At the curb sits Santa Claus, quite drunk, about to take another swallow from an uncorked bottle in his hands. A ragged waif from the slums says to him, "I want roller skates, a magic set, and a train with real smoke." Poor Santa Claus is too drunk and his mind is too befuddled to understand. It is a sad and sorry commentary on the Christmas observance of the American people. Long ago it was said that God so loved the world that He gave his only begotten son. Today millions of Americans celebrate that event in history by giving a bottle of whiskey.

Editorial ♦ Comment

♦ LAST SUMMER THE U. S. COMMODITY CREDIT CORPORATION destroyed 6% of the American egg production, according to a report in the financial weekly magazine BARRONS. Its headline read, DESTRUCTION OF EGGS STARTS PRICES SOARING.

The taxpayer, explained the article, paid three times for these destroyed eggs. First, he paid for the cost of supporting the government agency that maintains the so-called parity system of prices. Second, he paid for the higher prices of eggs after the 6% of the market supply had been withdrawn. Third, he paid for the labor cost in destroying the eggs so withdrawn. As a result the supply of eggs in storage was reduced from 135 million dozen on September 1, 1948 to 45 million dozen on September 1, 1949. Meanwhile thousands of tons of egg powder are stored in a cave in Kansas and in warehouses in Kansas City, Minneapolis, Dallas, and Chicago. Whole or in powdered form there are enough eggs in American storage today to provide one egg for breakfast tomorrow for every man, woman, and child on earth. It is a strange world. Millions of eggs are destroyed in the United States while the people of England continue to be rationed one egg per person per week. MISSIONS admits that it does not understand the complicated parity system of price control, although it naïvely imagines that here is one reason why eggs cost 91 cents a dozen. Something is morally wrong in a world economy when one country deliberately destroys food while people in other countries remain hungry. Is there a Christmas implication here for the American people?

◆ WHAT HAPPENS WHEN THE ROMAN CATHOLIC CHURCH is in full control of a nation and Roman Catholicism is the legally established religion to the exclusion of others, was vividly revealed in the Assembly of the United Nations when the Polish delegate Jan Drohojowski quoted from the legal code of Bolivia. As reported in *The New York Times*, the Bolivian criminal law declares, "*All who conspire directly to establish another religion in Bolivia, or to cause the Republic of Bolivia to cease professing the Roman Catholic apostolic religion, are traitors, and will suffer the penalty of death.*" There is a Baptist church in the capital city of Bolivia, the result of Canadian Baptist mission effort, as Rev. Franklin D. Elmer reported in his article, "That Strange Man in La Paz" (MISSIONS, December, 1941, pages 586-591), and Bolivian Baptists are apparently not molested in the practice of their faith. Nevertheless, the law is on the statute books. It could legally be enforced at any time. Here is a 20th century illustration of medieval law during the years of the Roman Catholic Inquisition when to be a Protestant meant torture and death. It is not surprising that Roman Catholic Bolivia was one of the nations that in vain urged diplomatic recognition of Roman Catholic Spain and its admission into the United Nations.

MISSIONS

◆ THE SIXTH ANNUAL WORLDWIDE BIBLE READING PROGRAM (see page 612), sponsored by the American Bible Society, begins on Thanksgiving Day, November 24th and ends on Christmas Day, December 25th, with the usual Universal Bible Sunday, December 11th. For the 32 days 32 passages have been suggested for reading, with the 23rd Psalm as the first and the second chapter of Luke as the last. Theme for this year's observance is THE BOOK TO LIVE BY. Dr. John Sutherland Bonnell of New York's Fifth Avenue Presbyterian Church has written this year's booklet. Copies have been sent to 152,000 pastors of all denominations throughout the United States. The promotion of Bible reading interferes in no way with the activities of any local church. On the contrary, it helps, promotes, sustains, undergirds the entire church program. It is the most valuable supplement to any other emphasis in church life and it invests with new spirit all who participate. There is no substitute for conscientious Bible reading.

THE GREAT DELUSION

Number 166

DELUDING THE BEER DRINKER

ACCORDING to a front page news story in *The New York Herald-Tribune*, the New York State Liquor Authority has been asked by the brewers of New York City to bring legal action against New York City saloons for deceiving the beer drinker.

There is exquisite irony in this story. It seems that during the three-months' brewery strike in New York City the saloons had had beer delivered from breweries outside of New York City. This "imported" beer was then dispensed to the drinker from taps which continued to display on them the original markings of the New York City breweries. Thus the drinker was deluded in being led to believe that he was drinking New York City brewed beer whereas he was actually drinking beer brought into the city from out of town. Naturally the big city breweries resented this practice, although the newspaper did not intimate whether the resentment was prompted by genuine concern for honesty in labeling a saloon beer tap or only by worry over loss of business.

Apparently the liquor traffic is always deluding somebody. More than 17 years ago it deluded the American people into voting for the repeal of prohibition and the legalized return of beer. Today it deludes the American people who actually drink the beer.

Page 607



The camp population, officers, counselors, directors, attendants, and other personnel, and of course the boys, including the

A Grand and Glorious Summer for 745 Baptist Boys

Good food, comfortable camp life, supervised athletics and swimming, interesting study courses, character building, and evangelism, — all combine to make the 23rd camp season at the Ocean Park Royal Ambassadors Camp one of the most successful in its history.

FOR the 23rd consecutive year boys from all New England and from many other parts of the United States also, met in joyful fellowship at the Royal Ambassador Boys' Camps, Ocean Park, Maine. During the first camp season in 1927 there were 120 boys registered. Ten years later, in 1937, there were 343. Another decade, 1947, found 744 boys present. This past summer there were 745 boys in attendance.

These boys enter into a specialized kind of camping program, one which has been developed by the 23 years of camp experience. In the morning they share in class experiences, in courses on the Bible, and on subjects such as, "The Life of Christ," "The Life of Paul," "Old (or New) Testament Heroes," "Athletes of the Bible." Each day at a chapel session some truth of God's Word is presented. A second class session covers "Hero" subjects, such as Missionary Heroes, Heroes of the Faith, and others which challenge the imagination of a growing boy. Later in the morn-

By FRANK T. LITTORIN

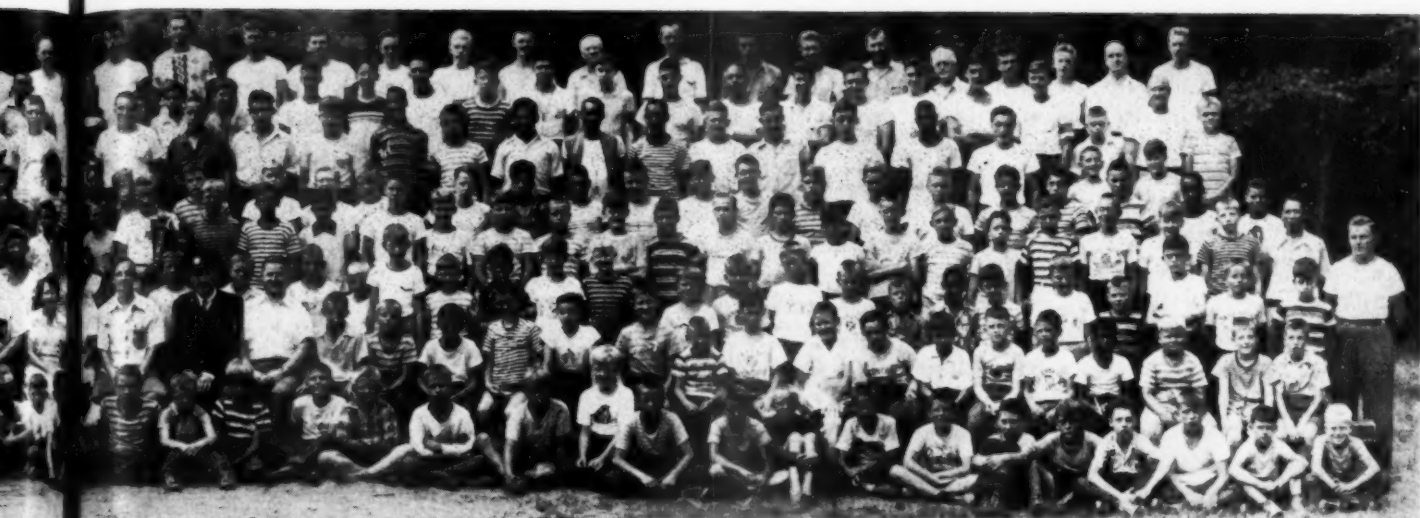
ing they share in chosen crafts or hobbies, such as Archery, Leathercraft, Woodcraft, Plastics, Naturelore, Stamp collecting, Orchestra, Photography and Drawing.

After a bountiful dinner, and a helpful siesta, athletics and camp sports is the order of the day under the direction of "Andy" Kilpatrick, a Senior at Gordon College of Theology and Missions. Swimming instruction is given every day to every boy under the expert direction of Chubb Condict, son of Missionary E. C. Condict of Burma, and a thoroughly qualified pool staff. Each afternoon a swim period is enjoyed, always with a carefully supervised "Buddy" system, in the largest salt-water tide-fed pool in the East varying in depth from a few inches to 12 feet.

Missionary interest has always been high. Not only are there the courses in "Missionary Heroes," but present this year were three persons who strongly fostered the

missionary spirit, Rev. Edward Catlos, representing our Czechoslovak work in Chicago, Rev. Augustin Masa from the Philippines, and Hau Go, a Chin from the Tid-dim Hills in Burma. Mrs. Condict of Burma taught two courses in "Missionary Heroes." The beautiful picture, painted by Mrs. Helen Elgie Scott (*described in the November, 1947, issue of MISSIONS*) is constantly before the boys. Thus in every way possible interest is fostered in missions. The special class in Royal Ambassador Methods, taught by Mrs. L. A. Lord, always organizes itself into a Chapter, and, true to the R.A. spirit, presents an offering to some phase of our foreign mission work. This year they were the "Brayton C. Case Chapter," and sent nearly \$25 to the work in Burma for which he gave his life.

The Royal Ambassador Boys' Camp is a Christian camp. This is evidenced not only in its declaration, in its chapel, in the fact that it has (for the most part) ministers



ing the Boys' Brigade from Canada, who attended the second period at last summer's Royal Ambassadors Camp at Ocean Park, Maine

as counselors and leaders, and in its general tone, but this is evidenced also in its evangelistic program. Each boy has an interview with an assigned counselor. This counselor does not overly urge these little fellows, but simply and kindly presents Jesus Christ as Lord and Saviour. This year over 200 decisions for Christ were recorded. There were also several decisions for Christian life work in the ministry or on the mission field. The outreach of this work can never fully be measured.

Little boys may be souls, but they have bodies, and these bodies must receive care. This they get in well constructed huts, good beds, hot showers, balanced rest, and exercise, and excellent food. But

this they also get at the wonderful well-equipped infirmary. This year Dr. Russell Hager, Miss Ruth Lindsley, R.N., and Robert Landick a fourth-year Medical Student as Doctor's Aide, combined to give these boys the best possible bodily care and assured insofar as human concern can assure, that these boys were healthy when they arrived, and went home that way.

These boys do not merely attend camp. A leadership training program was begun last year, whereby capable boys are selected to become Assistant Counselors, and are given (if they prove worthy from year to year) five years of special training in leadership, in counseling, in craft-teaching and ultimately in syllabus-teaching.

A new "international" experience was enjoyed this year. News of the camp had traveled to Canada. In Montreal there is a group of boys connected with a Canadian Christian movement, the Boys' Brigade. For some years these boys have had a camp not far from their homes, but this year 27 boys and two excellent leaders attended our camp in a body. Their visit was a valuable experience to them. Because they were uniformly such perfect gentlemen it was good advertisement for Canada. They fully plan to return in as large or larger numbers next year. Their leader, Captain J. Howard Richardson, was as determined as the boys in his Brigade to return to Ocean Park next year.



THE LIBRARY

Reviews of Current Books and Announcements by Publishers

► **THE MAN FROM NAZARETH**, as His Contemporaries Saw Him, by *Harry Emerson Fosdick*, offers in book form the material which the minister emeritus of New York's Riverside Church, used as the basis of last year's Shaffer Lectures

at the Yale University Divinity School. This book presents a study of the personality of Christ from a point of view, original and unique, namely, how He must have appeared, what kind of person He was, and what the people thought

of Him who saw Him in Galilee, Judea, and Samaria, the crowds, the scribes and pharisees, the self-complacent, the religious and moral outcasts, the women and children, the first disciples, the militant nationalists, and the Jews who had a

world-wide outlook. "Those who lived most intimately with Him stood most in awe of Him", says Dr. Fosdick in summarizing what the first disciples thought of Him. "With mingled love and adoration they acknowledged in Him a divine authority, felt in Him the very presence of God, gave Him the supreme name they knew to express transcendent greatness, Messiah, and after Calvary they were victoriously confirmed in their adoration of Him by their faith in his resurrection and their experience of his living presence. *That is the astounding fact with which the Christian church began.*" Dr. Fosdick frankly acknowledges that he writes not as a technical New Testament scholar, but he nevertheless hopes that the book will be of value to the ordinary reader who wishes to see what manner of man the historic Jesus was, what He thought and taught and did, and how He felt. "For the deep and abiding needs of man, in the twentieth century as in the first", concludes the Epilogue, "call for a living, personal revelation and symbol of God, for pardon, power, faith in divine purpose, and courage in serving it, for inward peace, a cause worth ultimate sacrifice, and for hope here and hereafter. The process which started in the experience of the first disciples has proved to be the endless process of man's profoundest spiritual wants finding their satisfaction in this Eternal Contemporary." The virile, yet exquisitely beautiful literary style that characterizes Dr. Fosdick's writings is again evident in abundant measure. The book includes a comprehensive index as well as a detailed list of Old and New Testament passages which Dr. Fosdick cited in support of his interpretations which enables the reader to follow his line of thought. (Harper and Brothers; 282 pages; \$3.00.)

► **SOVIET RUSSIA SINCE THE WAR**, by *Hewlett Johnson*, Dean of the Canterbury Cathedral, describes Russia as the new force in our world, deals with many aspects of Russian civilian life today, and sets forth in considerable detail, based on an extended journey through Russia, the spirit and behaviour of the new civilization which communism is establishing in that country. The author endeavors to explain and interpret Russian domestic as well as foreign policy and maintains that there is complete religious freedom in Russia. "Baptists and all the smallest religious communities," he writes in an illuminating chapter on the Soviet Individual, "now receive precisely the same consideration as the vastly greater Orthodox Church, a thing never known previously." He describes interestingly a service which he attended in the Baptist Church of Moscow, and the sermon by Rev. Jacob Szidkov whose picture appeared on the front cover of *MISSIONS* in January, 1946. "The crowd was dense and devout, the preaching simple, earnest, moving, the occasion the monthly collection for war orphans." The author is well aware of future dangerous possibilities in relations between Rus-

sia and other countries and his warning about military man power will not be overlooked, "Russian male babies," he says, "today approach numerical equality with all the male babies of England, her white dominions, Germany, France, and the United States of America combined." The implications of that solemn fact are obvious. This book should be a magnificent antidote for the current hysterical anti-Russian feeling and should help in promoting better understanding and more friendly relations. (Noni and Gaer; 270 pages; \$3.00.)

► **PILLARS OF FAITH** by *Nels F. S. Ferré*, Abbot Professor of Christian Theology in Andover Newton Theological School, is a statement of the Christian faith in the simplest terms. The material comprised the Wells Lectures at Texas Christian University and the Gay Lectures at the Southern Baptist Theological Seminary. The five pillars of faith are Christ, the Holy Spirit, the Church, the Bible, and Christian Experience. It is no coincidence that each of these pillars corresponds with the five authorities which have been dominant in successive ages of Christian history. Christ should be a power, not a problem, and should save us from our fears, insecurities and uncertainties. We can have a new birth, a new light, and a new life through the Holy Spirit. The Church as a free fellowship of faith today, is most important. Christianity is contradicted by the very term "closed communion". The Bible is the Word of God, to which Christ, in the sense that we must take what He was and taught, is the interpreter. The Fellowship is more important than the book and produced the book which should be a standard for faith, an open book, and food for life. Christian experience should be a life of faith.

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► **BEARING WITNESS TO THE TRUTH** by *Harold Cooke Phillips* is based on the author's Lyman Beecher "Yale" Lectures on Preaching for 1948. Dr. Phillips who has been since 1928 minister of the First Baptist Church of Cleveland, Ohio, holds that truth, life's supreme priority, cannot be created by men, but men may discover it and come to terms with it. All truth is one and it is indestructible. Truth is moral reality and the gospel is more than morality, not less. Truth is known through authority, reason, intuition, experiment and revelation. The sermon is a medium of expressing truth. It should be biblical, relevant, direct, vivid, and have good terminal facilities. The preacher should have freedom of utterance, but it should be based on a sympathetic understanding of men and their problems. The sermon should radiate the light of God and suggest movement, direction, faith, and adventure. The preacher must love industry, have integrity, manifest an interest in people, have independence, and know God

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first hand. Christ is the truth. The deepest reality of life is spiritual and spiritual values are primary and definitive. The individual has supreme worth and dignity. Jesus emphasized brotherhood, community, and judged men by their inner motives. This is an excellent substantial book on preaching. (Abingdon-Cokesbury Press; 219 pages \$2.50.)

► **THE PURPOSE OF THE GOSPELS** by *Ernest F. Scott* is an inquiry as to why the four Gospels were written. The Gospels were written after much of the rest of the New Testament, particularly the Epistles. Their authors were not professional writers or theologians. They wrote to serve the interests of the early church. The evangelists wrote outside of Palestine in a time when the church no longer troubled itself about scribes or Pharisees or peasants in Galilee. The problems of the church when the Gospels were written were those of the mixed population in great Gentile cities, but you would never guess this from reading the Gospels. They were written for instruction, to show a way of life, to inspire the church to win new converts, and to help build the Kingdom of God. But most of all, they were written to place the Christian beliefs on a ground of certainty. The Gospels are concerned with presenting facts about Jesus. This is true of the Gospel of John as well as of the Synoptics. Nothing is real but an event,

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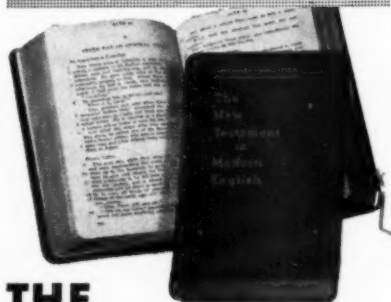
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perience as a pastor in a state in the Middle West where only a gravel road separated two churches of two different denominations and where an experiment in church unity and cooperation proved to be a tragic failure. So he asks the question whether Protestantism which was born in schism must always be schismatic. By a series of unusual circumstances he embarked on a long tour and study of denominations and cults in the United States and he comes to the conclusion that before churches can be reunited they must be revitalized and that Protestant union would be meaningless until it is first welded into a fellowship and a brotherhood. His chapter on "Crossing Catholic Boundaries" should awaken many indifferent Prot-

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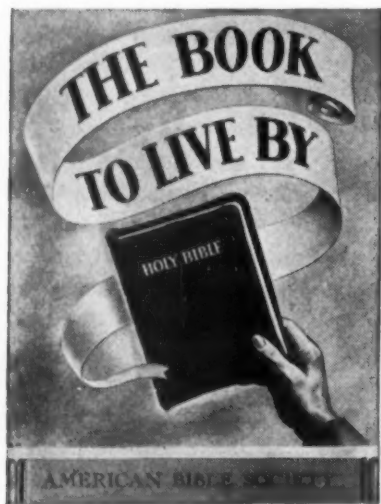
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and the evangelists wanted to convince men that in Christ God spoke to men in a supreme concrete act in history. Jesus not only lived a life in history, but this fact gave meaning to all other facts. Dr. Scott who is now retired re-

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cently taught New Testament at Union Theological Seminary in New York. (Charles Scribner's Sons; 178 pages; \$2.50.)

► **REPORT TO PROTESTANTS**, by *Marcus Bach*, is a personal investigation of the weaknesses, needs, vision, and great potential of Protestants in the United States, based largely on the author's sorry ex-

estants and they should likewise be stirred into action by the challenge that since 1900 more than 20 million Americans have joined the numerous non-Protestant cults. This is one of the most interesting books in many years on the subject of Protestant cooperation and unity. (Bobbs Merrill; 277 pages; \$3.00.)

► **CHURCH UNION, WHY NOT?** by *John R. Scotford*, is a most helpful discussion of the possibilities of organic church union, written for the intelligent layman who is conscious of a cooperative impulse in American Protestantism, is aware that there are too many denominations, particularly in the smaller towns, and is coming to recognize that "the denominational label on a local church is more of a liability than an asset." The author's critical comments on Southern Baptists as "an imperious company who look down on other churches, cooperate rarely, and who assume that the salvation of the world pretty much depends on them. There is no such word as cooperation in their vocabulary." It will not please any Southern Baptist who reads this book. The book appraises frankly the obstacles to church union and includes a brief historical review of church mergers that have recently been achieved. (Pilgrim Press; 123 pages; \$2.00.)

► **THE HEART OF HEBREW HISTORY**, by *H. I. Hester*, Vice President, William Jewell College and Head of the Department of Religion, presents for college students a simple, readable story of the Old Testament. The book is not exhaustive nor technical in style, and pays little attention to biblical criticism. It deals largely with the life and experiences of Old Testament characters. The study should prove invaluable for young people and church workers who desire a

text to read along with the Bible. It gives a clear, concise summary of the contents of the Old Testament. A chapter on, "Archeology and the Bible", and several maps add to the helpfulness of the book. (William Jewell Press; 326 pages; \$3.00.)

► **SPURGEON'S MORNING AND EVENING**, condensed and edited by *Otis O. Fuller*, presents 732 daily meditations prepared by Charles H. Spurgeon for morning and evening devotions. The condensation is a readable and usable work. (Zondervan; 376 pages; \$2.)

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Giving Priority to Evangelism in Belgian Congo

Report of the annual conference of missionaries in Belgian Congo, at Leopoldville, August 4-14, 1949

BY JEEP and truck, by train and plane from our eight mission stations in Belgian Congo all but two of our missionaries came to spend ten days at our annual conference to discuss some of the most perplexing problems which we have yet faced. Every morning and every evening a missionary led us in a devotional service. A strong sense of need united us and the messages pointed us to One who permitted such an overpowering sense of need in order that we might come to his overabundant source of supply.

Reports of various committees were discussed. New and unusual recommendations were presented. Building plans were submitted in far greater number than at any previous conference. Uppermost in our thinking was the question as to how can we make our entire program more evangelistic so that whether in constructing a building, or in administering medicine, or in teaching a class, we can win the lost for Christ.

In the kindly, sympathetic discussion of these and other problems, it is natural that points of view were revealed which frequently were at variance with those of others. At what Baptist conference would that not be the case? Yet it was generally agreed that there has never before been so fine a spirit manifest. Together we sought the best solutions. Together we waited upon the Lord in an effort to discover His will.

By THEODORE E. BUBECK

Again and again the problem of mission staff was faced and again and again we wondered how we could go forward, double our work and influence but with a depleted staff. Realistically we faced the fact that over 25% of our staff was entitled to regular furlough in 1950. So we rejoiced over the coming of two new couples, the Uhlingers and the Niles who are now taking further studies in Belgium. No report of the conference would be complete without mention at least of the coming of Dr. Philip Austin to our midst. At an impressive service in our Sims Memorial Chapel, Philip Austin, M.D., of the Baptist Missionary Society of England and Jean Austin, M.D., of the Woman's American Baptist Foreign Mission Society were united in marriage, which may result in a new couple for our American Baptist Foreign Mission Society. Dr. Austin's father flew out from England to be present at the ceremony and remained with us for a week.

One evening Dr. J. Ohrneman, Secretary of our Congo Protestant Council, addressed us on recent developments in Congo Protestant work. He discussed four areas, (1) An increase in our united Protestant fellowship; (2) An increase of confidence and of friendly feeling by the Belgian Government toward our Congo Protestant work;

(3) An increase in union projects in medicine and education; and (4) "A new urban-mindedness" and the need of a stronger evangelical witness in the cities of Belgian Congo.

An excellent report was brought on the Crusade for Christ through Evangelism. Headed by Rev. Edwin Boone, 468 teams had gone forth to do personal evangelism. Classes were instructed in visitation evangelism and the use of Scripture in leading another to a saving knowledge of Jesus Christ. Over 1277 homes had been visited. A total of 920 persons made an open confession of Christ, 303 expressed their desire to return to the fellowship of the church by Christian experience, and nine by letter, making a total of 1232 decisions as the result of the campaign.

Our picnic and fun night must not be overlooked. Suffice it to say that at fun and picnic and prayer we were always conscious of God's presence and we sought in everything to glorify Him.

The Conference concluded with a Communion Service conducted by Rev. L. A. Brown.

The First Bible Conference Since the War

Because of the war and no missionary having lived here since that time, no Bible Conference had been held since 1941. That made it all the more important that we have a good conference this year. We met for 12 days, with a Shan pastor, a Kachin Bible School teacher, and myself doing the teaching. The Gospel of John, I Corinthians, Buddhism vs. Christianity, and a comparison of

Roman Catholic teaching with the New Testament, were the subjects taught each day. There was a period each afternoon for considering problems connected with the work, and each evening there was strong gospel preaching aimed to help revive our Christian people. We had thought perhaps at the most 150 would attend. We were amazed to have about 275 here on the compound, plus others who came in each day from the town! The first two days were especially hectic, trying to find places and arranging for feeding such a crowd. However, we could not but thank God for such a wonderful attendance. Most of the people walked at least two days, and some of them much more, in order to be present. One pastor walked 13 days, averaging about 20 miles per day! The interesting sequel is that he went back by plane in about two hours. A government official

made a special trip and the pastor was permitted to go along! The Conference was a time of high inspiration. As time goes on we shall see more and more benefits from it. We were able to compile the first reasonably accurate statistics of our churches since the war. In the area which is our particular responsibility, there are about 3,800 baptized Christians, with another 7,400 who have given up sacrificing to the evil spirits. But we have only eight ordained pastors and nine evangelists to shepherd a flock of this size. We need many more, called of God and trained to reap a harvest for Him.—*Herman G. Tegenfeldt, Myitkyina, Burma.*

Encouragements and Discouragements in India

Discouragements are good for us for they serve to keep us humble. Temperatures in July stood around

110 day after day and just had to be endured. The annual chicken plague wiped out a third of our hens; we ate another third, thinking all were doomed, and the remainder were stunted by the severity of the serum administered. All three of our compound wells were out of use for about two weeks. One dried up and the others were mechanically out of order. Water was rationed for a while. Stray goats invade our compound nearly every hour of the day. We put out a hedge of a plant said to be poisonous to goats. They eat it with relish and come back after more. Fortunately the encouragements more than balance the discouragements. The Telegu Bible famine has ended. We received the first assignment since the war, 30 Bibles for four counties. Another fine White Cross box arrived full of toys useful for Bible memory
(Continued on page 631)



COMMENCEMENT AT THE WOMAN'S BIBLE TRAINING SCHOOL IN SWATOW

For the first time in eight years the Woman's Bible Training School in Swatow, South China, was able to hold a commencement. In the picture, furnished MISSIONS by Miss Elsie Kittlitz, from left to right in the back row are six new kindergarten teachers, two piano graduates who return this fall to complete their Bible and History courses and will then take the annual London Trinity College music examinations in Hong Kong, and the four graduates from the Preparatory Course. The children in the front row are from the Kindergarten School of Practice which is conducted by the Bible Training School

The Bread of Life for Everyone

A Meditation on the Meaning of World Mission Day

By REUBEN E. NELSON

PERHAPS as you read this meditation, World Mission Day has already been observed in your church. If so, you have been thrilled with its array of missionary facts. "The Bread of Life for Everyone" is the statement of high purpose with which you have been challenged by poster, published articles, printed pictures, and sermons related to World Mission Day. You have entered into the experience of giving, willingly yet sacrificially, that men and women might be reached by the message of God who gave—His only begotten Son.

"He gave!" How much that truth has become a part of our thinking in December. All that is worth while in life has received its quality from the fact that God has touched life with the sense of His presence. The family circle, remembered or presently to be experienced over the Christmas week-end, is made more sacred in the Christmas season because Love Divine has hallowed it.

The real and abiding spirit of Christmas can belong to all the world if we make it possible to present The Bread of Life to everyone.



Pastors' Conversations

Reports from Pastors' Conversations received to date are full of constructive suggestions. For the Pastors' Conversations this year a turn-over chart was prepared. It gives the history, background and organization of the Northern Baptist Convention and its constituent organizations as well as statistics on the Unified Budget. These charts were found so helpful in the Pastors' Conversations that there have been many requests for similar charts or material in pamphlet and visual aids published for the use of the local church. The material in the turn-over chart was prepared by Dr. Reuben E. Nelson. The interest aroused was reflected also in repeated requests for more conversations, not only for pastors, but also for laymen and the suggestion that local churches have conversations also.

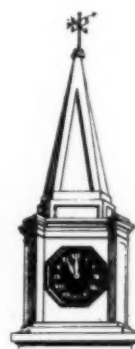
A need for material on Baptist beliefs, more detailed information on Baptist work throughout the world, more missionary speakers,

more pictures, films, and charts on various phases of work of the denomination, was expressed by many different individuals during these first Pastors' Conversations of the second series. The Stewardship Advance, methods of stewardship and the tithe, and also displaced persons were topics much discussed at the Conversations.

In discussing promotion plans for 1950-51, a number of pastors suggested a World Parish Day type of program and also laymen's conversations. It was also sug-

gested that missionaries be kept home for three extra months for deputation work.

When all the Pastors' Conversations are completed for this year and all reports are in, the Council on Finance and Promotion will have a good cross section of pastors' opinions and suggestions and ideas on a great majority of subjects of importance.



MARCH 12, 1950

ONE GREAT HOUR OF SHARING

One Great Hour of Sharing

Northern Baptists are joining with other denominations and religious groups in "One Great Hour of Sharing," the 1950 united appeal for relief, reconstruction and inter-church aid through radio, press and general promotion.

Emphasis will be placed both upon the "hour of sharing" on Sunday morning, March 12 and upon a series of radio programs

WORLD MISSION DAY

THE 4th of December is at hand. It is a testing time for Northern Baptists. The desire of all interested in the Baptist World Mission is that the giving of each church to the total missionary cause is 7/12th completed by this day. If the 7/12 mark can be reached then we can be reasonably sure of reaching the goal of \$6,173,830 voted by the Convention for the fiscal year of 1949-50. Baptist

World Mission Day can thus be a day of great achievement. A lack of concern is the only thing that stands in the way of our success. Certainly Northern Baptists have a concern for the cause of Christ. Let us on December 4 give our missionary offering in the knowledge that great things have been accomplished by Northern Baptists in the past, but even greater can be accomplished in the future.

which will come to a climax Saturday night March 11. The actual service of giving will take place Sunday, March 12. Contributions collected in Baptist churches will go to our Baptist world relief and reconstruction work.

Six radio transcriptions are being prepared for this appeal and

there will also be four different network programs. A later issue of *MISSIONS* will give more information on the definite time and networks.

The symbol of "One Great Hour of Sharing" is a New England type church steeple with a clock, the hands pointing to eleven o'clock.



Marie Pomper, 79 years old, expelled from Czechoslovakia, lives with her 45-year-old daughter in one room. They have one bed, no stove, and no light. She receives a welfare support from the German Government of only 25 marks (\$7.50) per month. She and her daughter are among many who will be helped by world relief offerings on Sunday, March 12, in response to

ONE GREAT HOUR OF SHARING

Laymen's Conversations

Laymen's Conversations, modeled after the Pastors' Conversations of 1948 and 1949, will be held throughout 1950-51-52.

The theme is "The Layman's Relation to his Church and to the World Mission of Northern Baptists." Because the Pastors' Conversations in 1948, the first year they were held, were so successful, many pastors, laymen, and state secretaries asked that Laymen's Conversations be held.

The Laymen's Conversations will be held with small groups of 10 to 20 men of churches taking part. The Northern Baptist Convention and pastors' salaries will be among topics discussed.

Secretaries from the following 10 states and metropolitan areas have already indicated a definite desire to have Laymen's Conversations in their states in 1950: Illinois, Kansas, Massachusetts, Detroit, Nebraska, Pennsylvania, Washington, Oregon, Northern California and Chicago.

Two New Film Strips

Two new film strips, *The Unwanted* and *Service in Asia*, have been released by Church World Service, and are available for rental to church groups which can use 35 mm. film strips. Both have a 15 minute script.

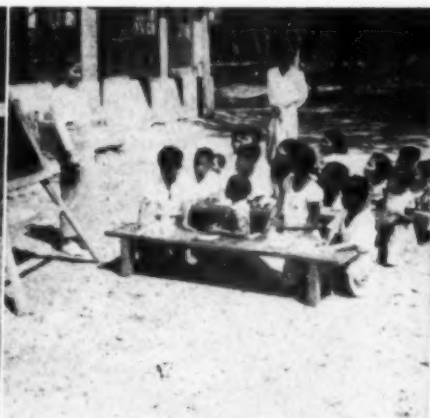
The Unwanted tells the human tragedy of the refugees in Germany, Greece, the Near East and the Far East. It is a story to inspire young people and adults both to give further help to these brothers across the seas.

Service in Asia presents the problems facing each country on that continent and shows what the church people of America have done to relieve suffering.

Both strips may be rented from the Audio-Visual Department of Church World Service, 214 East 21st Street, New York 10, N. Y.

WOMEN • OVER • THE • SEAS

In the Mission Fields of the Woman's American Baptist Foreign Mission Society



LEFT: Marjorie Wilkins Hnan's garden at the Leper Home in Moulmein, Burma. CENTER: A school for the children of lepers at the Moulmein Leper Home. RIGHT: Scenery painted by a leper patient

Christmas Among the Lepers

The story of a Christmas celebration among victims of humanity's most loathsome disease who thanked God that American Baptists remembered them in their isolation and affliction and filled their lives with happiness

Marjorie Was a Leper

By ADA P. STEARNS

THE lepers in the Susan Haswell Leper Home, Moulmein, Burma, observed an especially joyous Christmas in 1948. The inspiration for much of the activity was Mrs. Marjorie Hnan, known to many as Marjorie Wilkins, whose poignant story was published in 1946 and titled "Jesus, Tender Shepherd." It was during her second year at Judson College that leprosy first manifested itself. Treatments during two years at the Ellen Mitchell Memorial Hospital restored her, symptom free, and her study secured for her a teacher's certificate. After her mother had died during Marjorie's childhood, the mission became her home and now remained faithful during her trials. She became teacher of English composition at

Judson Boys' High School. Happy days again.

But not for long. Experience enabled her to suspect her own condition and after its confirmation at the hospital, without a word to her missionary friends or packing her few possessions, she walked five miles and knocked at the gate of the Susan Haswell Leper Home. She sent for her clothes, afraid that if she left the Home her courage to return might fail her.

She never gave herself time to grieve or worry. A school was opened for young and old in two shifts. She planned games, an orchestra, and for those who had only stubs of fingers she ordered harmonicas from America. She shared the weaving and gardening. In order to reach each and everyone with the gospel message, she learned to speak fluently in Bur-

mese and Hindustani. As long as she had fingers she was organist. The Christian Endeavor Society and choir gave the young folks an active part in the Christian community.

Marjorie's brother, Douglas, also became a victim of leprosy and joined her, and in order to give him every care she moved into a small house. Sometimes both were confined to the house, and the little colony realized then how much they had grown to depend upon her guiding spirit. Douglas passed away about the time of the Japanese invasion. Marjorie married a Christian leper, Maung Hnan.

Evacuation before the Japanese brought harrowing days and deep dark nights. No means of transportation could be shared by lepers. In freight cars or painfully on foot they made their way north to the leper home near Mandalay. War was all around them, but there was no escape for them and their condition proved a source of protection from marauders and attack.

At the cessation of hostilities, an American Army chaplain found Marjorie back in Moulmein. She was again the head of the little

colony of 60 sufferers, who had no treatments and little food during the war. Walking soon became almost impossible for her, and her devoted husband wheeled her to the chapel in a little cart. She sang solos and she and another leper sang duets. Always there is good cheer wherever Marjorie lives. It was sad indeed when her husband died in 1949, but her spirit remains undaunted. One of the patients took her life during the War and in analyzing the reason Marjorie said, "We were never able to get her to accept her disease, and so she was without hope." Marjorie's acceptance of what she cannot change has been transformed into a spiritual triumph.

For this year's Christmas article the editor wrote Dr. Martha Gifford, beloved physician at Susan Haswell Home, who sent the story as Marjorie told it. No editing has been done. Marjorie speaks of their commemoration of the birth of the Christ child, who became healer of the souls of all mankind and who made lepers whole.



Christmas Among the Lepers

By MARJORIE WILKINS HNAN

THERE are two special occasions which are looked forward to by the inmates of the home. One is the annual concert in November and the other is Christmas week.

The annual concert of 1948 was held on the 14th of November. We usually have a Christmas play in English with a good moral lesson in it. Since such a play was not available we decided to dramatize the story of Joseph from the Bible in the vernacular. Those who took part in the play were the boys and young men of the home. A little Indian boy by the name of Soobramoney, who took the part of Benjamin, was most loved by the

audience as he was so natural in his acting. He is the youngest Christian in the home. A mixed choir from off the stage, accompanied by a violinist, sang appropriate hymns for the various scenes. The missionaries and quite a number of Christian friends from outside the home came to the concert and enjoyed it very much. Through their generosity we realized as an offering the sum of 131 rupees, or approximately \$44.00. Part of this sum was spent on a cauldron which the home needed, and part for a screen for the stage. The rest of the money was spent as part of our Christmas Fund.

Christmas week as usual was the most eventful. Dr. Martha P. Gifford together with Dr. Anna Barbara Grey, Mrs. Danson, Daw Hannah, and U Ba Hlaing came out to distribute the clothing and other presents to the patients. This was on the 22nd of December. Before the distribution there was a short service, the leader being U Ba Hlaing. His theme was "The Love of Christ." The Leper Home choir and the children also sang some Christmas songs. The older patients were happy to receive the clothing and, of course, the children's hearts were filled with joy at receiving a few toys, scrap books, and games that friends in many places had made available.

The next day we had a Christmas tree among ourselves. We decorated the tree with decorations which a friend in America had sent

us. The patients gave each other small gifts like home-sewn hankies, etc. As mentioned before, with the rest of the concert money, a small packet of peanuts and jaggery was given to each patient. Here, too, the choir, children and others sang songs in various languages—English, Burmese, Karen, and Indian. After all the presents were given out, the American rubber balloons sent especially for the tree were given to the children who showed great delight at receiving them.

Then on Christmas Eve groups of the inmates went around to the different wards and sang carols. In previous years carol singers from the outside used to come out and sing for us, but they were not able to do so this year because of the curfew in town.

On Christmas day we had a delicious breakfast of chicken curry and rice. This was provided for us by the staff of the home. The patients had a great deal of fun preparing the breakfast.

We had a watch night service on the 31st and a nice supper of assorted cakes and coffee after it. Then on New Year's day we patients had a special breakfast arranged by ourselves. The Christians of the home had raised a fund for this and everyone in the home enjoyed the feed.

If all goes well the same thing will be repeated this year. To us who are shut out of the world, special occasions mean a good deal. Thanks be to the Lord who through the missionaries and kind Christian friends is able to fill our hearts with happiness in spite of our affliction.



May the deep, abiding joys of Christmas be yours, Marjorie, and pervade the hearts of all your little band at Susan Haswell Home and those who minister to you. Thank you for your happy message.—*Ada P. Stearns.*

YOU HAVE BEEN IMPRESSED

By the international scope as well as the missionary and educational content of this issue. So would a friend or relative who is not familiar with the magazine.

HAVE YOU EVER THOUGHT OF A CHRISTMAS GIFT SUBSCRIPTION?

Some friend or relative would appreciate it.

Turn to page 581, fill out the coupon, send with remittance and your Christmas Gift problem is solved.

Address MISSIONS

152 Madison Avenue, New York 16, N. Y.



CHRISTMAS IN CUBA

Cuba is probably the only land on earth where Christmas festivities extend over a period of two weeks, from the traditional Christmas Eve until Kings' Day on January 5

WHEN the school celebration, which consists of pageant, carol singing, and parties, is over the majority of our students go home for the holiday and the rest of us have a "family" celebration. There are always some guests for Cuba is especially lovely at this time of year. The weather is perfect and the flamboyant trees are in bloom as well as the bougain-villia and poinsettia. The countryside is literally aflame with color all of which adds to the wonderful spirit of rejoicing. Since there are no classes to regulate our days during the holiday, we have time to enjoy our guests and the activities in the church.

This year we had guests who had never before been to Colegio Internacionales so we chose five girls to make welcoming speeches in English. They like doing this for it gives them a good opportunity for practice. They spoke in the following order:

SILVIA RODÉS: "It is for me a pleasure to address you to welcome you cordially and affectionally in the name of all the girls of the Colegios Internacionales. One of the characteristics of Cubans is hospitality. We have the custom of receiving cordially all the visitors that honor us with their visit. We will do all we can to make your visit here one that you will always remember with pleasure."

SILVIA LÓPEZ-TRIGO: "This year we have many projects which mean

By KATHLEEN ROUNDS

much to our school. Fourth year has worked hard to carry out its project under the direction of our counselor, Dra. Manuela Fernández. Since the beginning of the school year we have been determined to establish a library. Keeping our proposition in mind, we have worked to get the necessary funds with baseball games, volleyball games and a field day. All this, together with the help of the rest of the student body, professors and friends of the school, has helped our dream to be realized. We are proud of our library which we have named 'The Robert Routledge Library'."

GEORGINA PIQUET: "Here in our school our studies are not the only activity that occupy our time. We have always been enthusiastic



Missionaries in Cuba: Oscar Rodríguez, Manuela Fernández, Eleanor Dow, Kathleen Rounds, Theodore Schupbach. The last mentioned is Director of Colegio Internacionales

about sports, and our boys have won cups and medals in the baseball league. The girls also have participated in various sport activities. Realizing that in order to have sound minds we must have sound bodies, we know it is necessary to dedicate part of our time for this important phase of our training and growth, so that we may become better citizens."

ELSIE MONTÉ: "This year our classes are all organized, each one having its president, secretary, treasurer and various committees. In the high school each class has chosen some project to carry out. That of the third year is to publish a newspaper, the first edition of which was published in November, 1948. The name of our paper is *The International*, and our purpose is to maintain relations with our graduates and others who have been students here. We want to keep them informed concerning all our school activities."

ROSITA REMÓN: "In this school we have the great privilege of worshipping God and of learning more about His great love for us. Day after day before we begin our classes we all assemble in the church to receive teachings from God's Word; there our teachers instruct us in the way to be better citizens, having Christ as our foundation. On Saturdays and Sundays after breakfast we listen to some part of God's Word, sing a hymn and then pause to thank God for all that He has given us and ask Him to be with us through the day. On Sunday morning we all attend Sunday school. Each department having a helpful worship service divides into classes to study our textbook, the Bible. At night we

attend the service of the church where we hear sermons that touch our hearts and inspire us to serve God. In this way our Sunday ends. This year a large group of students accepted Christ as their Saviour."

The Christmas season in Cuba lasts a good two weeks. It begins with *Noche Buena*, which is Christmas Eve. It is always an occasion for a big family feast. All during the holiday season roast pig and rice with chicken are the favored dishes. The entire pig is often roasted in a great oven or over a barbecue pit. There is a special bread made of cassava root which is eaten at this time. A delicious almond candy from Spain is another anticipated part of the feast. All of this is quite a universal custom and practically everyone in Cuba participates in some such feast as this, from the humblest homes to the most wealthy ones.

New Year's Eve or New Year's Day is another occasion for feasting in somewhat the same way as on *Noche Buena* although not usually quite so elaborate.

The climax comes on what is known as Kings' Day. On January 5, all the little boys and girls in Cuba leave a bundle of straw and a little pan of water for the camels of the Wise Men. They also leave their shoes by the door. In the morning they find that the camels have eaten the straw and have drunk the water and that the Wise Men have left gifts in the shoes just as they brought gifts to the Christ Child in the stable. All the streets of the cities are crowded with piles of toys on that night, and it seems that nearly everyone buys toys for his children on that night. Everyone turns out and walks through the streets. The tension mounts as the people search for just the right toy and the parents can be seen hurrying through the streets with an armful of toys for the children. The great

piles which the vendors had placed on the sidewalks begin to disappear, and later in the evening the streets become quiet again. In some cities this is the occasion of a special feast. For example, in Bayamo the patron saints of the city are the three kings and this is the occasion of a great community celebration which is quite unique in the country. There are parades of men on horseback, and the women of the town come out in traditional costume.

The evangelical churches observe special services with a Christmas program similar to those in the churches in the States. On New Year's Eve there is usually a celebration of a patriotic nature, but all of the churches have a Watch Night Service, which is coming to be more important. There is usually no special church service at the time of the Kings' Day, but many of the churches try to collect gifts of toys and articles of clothing for the poor families of the community.

Our great concern always is that our students shall come to know Jesus Christ as Lord and Saviour. We work at this continually, but rejoice at Christmas especially for we feel that the spirit of these blessed days makes the hearts of our students particularly receptive as you will know by reading the translation of the testimony Silvia Rodés made in the school chapel the last day before the holidays.

"For three years I have had the great privilege of being at the Colegios Internacionales during these significant days of the Christmas season. I say that it has been a privilege because for me these days have an extraordinary value. From the time I was a small child my mother year after year has decorated our house, and we always have the traditional Christmas tree with its light and trimmings. She explained the meaning of this time of year, reading to me

Bible passages and showing me pictures about the birth of Christ. Nevertheless, before coming here to school I had never attended a Christmas fiesta in a church. What has impressed me most have been the 'Living Pictures' that present to us in an objective way the event that we commemorate at this time of year. When I saw for the first time one of these pictures—Mary, the Child in the manger, the shepherds and the Kings worshipping—it seemed to me that time was turned back and that I was actually witnessing the birth of Christ in Bethlehem. Then, when I have taken part in these dramas I have always tried to do it in such a way that every spectator would feel within himself the profound joy of celebrating the coming to the world of Jesus Christ, the Saviour. God grant that when we leave the school to go to our homes this Christmas each one of us will take in his mind and heart the true meaning of Christmas. Let us remember that this is our opportunity to serve our fellow men in the name of Him who was born in Bethlehem."

Sometimes It Means Sacrifice

A most thrilling story is that of the Ridgecrest Community Baptist Church which was organized about a year ago in a new district. The membership is comprised mainly of young married folk with small children. They are all buying homes because there are none to rent in that whole area. They out grew their Army warehouse church and had to use large tents all summer for their children's departments. Now they are in the midst of building a church, assuming a great deal of the responsibility themselves. When the DP project was presented to them, they thought of all their responsibilities. Then a young woman

(Continued on page 631)

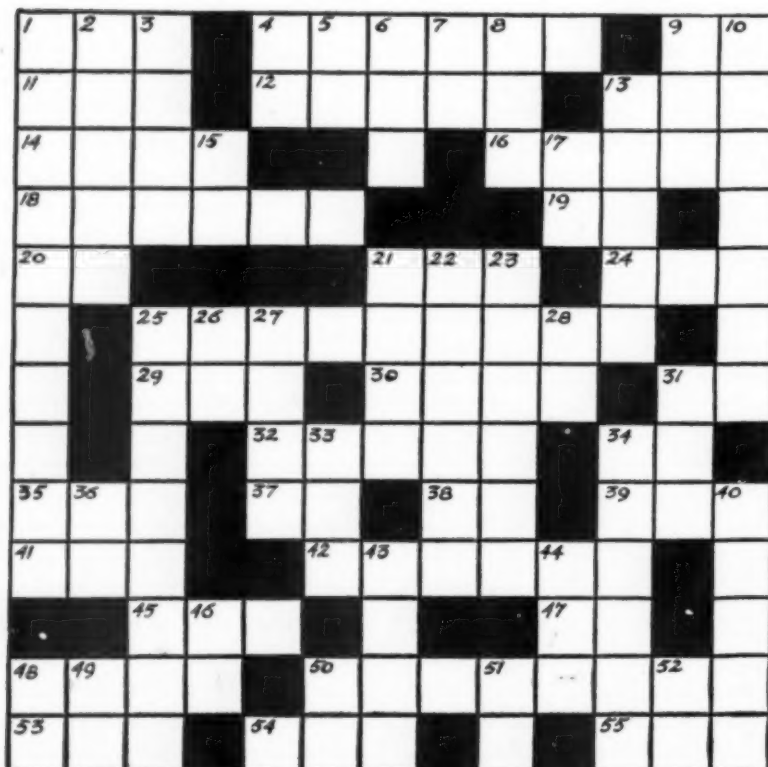
MISSIONS CROSS WORD PUZZLE PAGE

No. 60 — Gladness

ACROSS

1. "in the . . . of your gladness" Num. 10:10
4. "hasting unto the . . . of the day of God" II Pet. 3:12
9. Promissory note
11. "how long will it be . . . they believe me" Num. 14:11
12. "I thank God, whom I . . ." II Tim. 1:3
13. Beverage
14. Timepiece
16. "Thou hast put gladness in my . . ." Ps. 4:7
18. "Jacob shall rejoice and . . . shall be glad" Ps. 14:7
19. Correct
20. Civil Engineer
21. To droop
24. Self
25. "we will be glad and rejoice in his . . ." Isa. 25:9
29. "may rejoice in . . . gladness of thy nation" Ps. 106:5
30. "Receive him therefore in the . . . with all gladness" Phil. 2:29

31. "It . . . joy to the just to do judgment" Prov. 21:15
32. "joy and gladness shall be . . . therein" Isa. 51:3
34. "where two . . . three are gathered together" Matt. 18:20
35. "ye are all . . . in Christ Jesus" Gal. 3:28
37. Titanium
38. Eye (Scot.)
39. "is written with a . . . of iron" Jer. 17:1
41. Woman who lives in a Convent
42. Lad (Scot.)
45. Jacob's seventh son Gen. 30:11
47. "I am glad therefore . . . your behalf" Rom. 16:19
48. "sang praises . . . gladness" II Chron. 29:30
50. "there was very great . . ." Neh. 8:17
53. "he planteth an . . ." Isa. 44:14
54. "obtain . . . and gladness" Isa. 35:10



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Last Month's Puzzle

55. "Blessed are the dead which . . . in the Lord" Rev. 14:13

DOWN

1. "keep the . . . with gladness" Neh. 12:27
2. "shall the Sun of righteousness . . ." Mal. 4:2
3. "Thou crownest the . . . with thy goodness" Ps. 65:11
4. Civil Service
5. Old English
6. Married woman
7. Number of Psalm beginning, "Hear me when I call, O God"
8. Nehemiah
9. By
10. "let the . . . be glad and sing" Ps. 67:4
13. "And gladness is . . . away" Isa. 16:10
15. Sixth note in scale
17. Ex Officio
21. A Simeonite Num. 25:14
22. Expiated
23. "and . . . me with gladness" Ps. 30:11
25. ". . . and gladness are in his place" I Chron. 16:27
26. "said I, . . . Lord God" Jer. 1:6
27. ". . . their nets, and followed him" Matt. 4:20
28. Natural power
31. Wrath

33. "anointed thee with the . . . of gladness" Ps. 45:7
 34. ". . . not the gate for gladness" Acts 12:14
 36. Greek letter
 40. "Make a joyful . . . unto the Lord" Ps. 100:1
 43. Confederate
 44. Electrified particle
 46. Same as 26 down
 48. West Australia
 49. "Light . . . sown for the righteous" Ps. 97:11
 50. "glad when they said unto me, Let us . . ." Ps. 122:1
 51. "I delight to . . . thy will" Ps. 40:8
 52. Seventh note in scale
- Our text is 12, 29, 30, 48 and 50 combined

THE CONFERENCE TABLE

EVERY WOMAN SERVING THROUGH HER CHURCH

The Love Gift

By REUBEN E. NELSON

ONE of the great recurring inspirations to Northern Baptists is the annual lift to the Unified Budget through the Love Gifts of Baptist women. Because these gifts are over and above regular giving they are particularly appreciated.

WHY OVER AND ABOVE?

Last year the \$300,000 contributed in this way helped to eliminate that amount of deficit which would otherwise have accrued. Because our budget this year is 60% larger than last year's giving we shall need the full quota of \$315,000 in Love Gifts over and above the regular quota. And furthermore, because of a special method being applied to the budget distribution this year, an over and above gift of \$315,000 *over the increase of 6%* will be necessary to insure full coverage of the needs of the national home and foreign mission societies.

WHY UNDESIGNATED?

Many times we are asked why the Love Gift is an *undesignated over and above*. When it is given this way it tends best to support the total missionary enterprise for the largest amount of money in the budget is in undesignated form. It is the family budget in the truest sense. Designated gifts go

only to the object named. Such gifts do not therefore support the total budget nor do they share in the family expenses of raising and distributing the budget or in administrative expense. By a full raising of the *undesignated* portion of the budget we best guarantee an equitable underwriting of the entire budget.

HOW "OVER AND ABOVE"?

Because Love Gifts count on the missionary giving of a church and are reported in the total for the year, many lose sight of the fact that the Love Gift is really over and above. Furthermore, because we only occasionally raise our entire budget, the over and above value of the Love Gift does not appear because it has been needed to eliminate a deficit, or to put it another way, to lift the giving to the goal. If in any given year, we could raise our budget by regular church contributions, the over and above aspect of the Love Gift would be seen clearly.

How about this "over and above" aspect in the local church? Let us sketch the budget quota system briefly to get an insight into the operation from national to local level. Let us say that you are a member of the First Church of Baptistville, Connecticut. After the budget of \$6,175,000 was projected for this year, the Council on

Finance and Promotion suggested to the Connecticut Board of Promotion a quota of \$146,000. The apportionment committee of the Board of Promotion assigned the First Church of Baptistville a quota of \$1,000, which was adopted. In addition to this, however, through the channels of the National Committee on Woman's Work and the Connecticut woman's organization, a Love Gift of \$200 was assigned to the women of the First Church. If the church raises the \$1,000 assigned to it and the women raise their \$200, the church will have given \$1,200 to the Unified Budget. (If all the churches across the Convention raise their quotas and the Love Gift of \$315,000 is raised, then we can see the over and above aspect of the Love Gift very clearly.)

If the First Church is able to raise only \$800 then the \$200 Love Gift serves only to help complete the quota of the church. It has helped to reach the quota which is admirable, but it has not lifted the budget above its regular figure.

BUDGET MINIMUMS

Our budgets never include all the money needed by our missionary organizations. If in any given year the church quotas could be raised *and the Love Gift quotas in addition*, the Love Gift would enable us to do that extra work which represents the meeting of our great needs around the world. *And remember that if the Love Gift could be totally over and above the budget figure for the year, not one cent would go for raising, distributing, and administering the money for these expenses would all be provided for in the original budget figure.*

You can help by making sure that your pastor, benevolence committee, trustees, and all women in your church understand the "over and above" nature of the Love Gift.

MISSIONARY • EDUCATION



Reproduction of the Chinese Christmas card which the Department of Missionary Education, signed by Dorothy A. Stevens, William J. Keech, Florence Stansbury, and Elsie P. Kappen, sent to interested friends with the Department's Greetings. Many recipients wrote in reply and one of these, somewhat abbreviated because of space limitation, is printed herewith because it will enrich the life of the reader at this Christmas season

Daily Christmas Joy

Thanks for that "foursome" Christmas greeting, which, though wordless, did accelerate our hearts and refresh in memory the fine friendships that do mellow through the years. The Chinese picture of "The Flight Into Egypt" brought two lessons: (a) Jesus was no more Caucasian than he was Chinese, and while he was of Jewish descent, somehow in his body coursed the same blood that God poured into the people of all nations. I liked the idea of a Chinese babe impersonating the child of the Manger; (b) In the big sweep of history, if time goes on, China not Europe, is the front door-yard of history.



An Announcement

The Board of Education and Publication announces a plan for the reorganization of the missionary education program in order to separate the function of editorial leadership and planning from the function of field leadership and planning. Dr. Dorothy A. Stevens has been appointed Editor of Missionary Education Publications, a newly created position, and Rev. William J. Keech has been appointed Director of the Department of Missionary Education. Associated with him will be Miss Elsie P. Kappen as Director of Missionary Education for Youth and Miss Florence Stansbury as Director of Missionary Education for Children. This personnel reorganization goes into effect December 1, 1949. These changes will provide competent editorial leadership for strengthening missionary education publications and will provide more effective service to local churches and fuller guidance to volunteer missionary education leaders. It is also expected that Dr. Stevens will provide leadership for the development and distribution of materials for use among Spanish speaking peoples, particularly among the churches in Latin America, an interest which was deepened by recent visits to Mexico and the Caribbean Islands.



Christmas is both a precious permanence and is at the center of any time of the year when we remember that B.C. and A.D. cover all human history. New Year's Day? To those who celebrate it with convivial debauchery it ends in "the morning after" headache. To the Christian it is the symbol of a New

Chance, a fresh opportunity, and another bright beginning. Actually there isn't any more in it than in any other day of the 365 for poetically, "Every day is a fresh beginning, every day is the world made new," and its actuality is stated in Psalms 118:24, the marvel of a recreation, individualized for each of us every 24 hours. How marvelous the fact of God! What a challenge to God's people! History is His Story! not Stalin's or Truman's.

Thanks for not forgetting us; you, in turn, live in our hearts as do the other fine people of God who have enriched our lives through the years. So thanks says a wandering and wondering Baptist.

In deputation work last year I was in Michigan, Indiana, West Virginia and Kansas. Two months already planned for this year with others to follow.

W. A. Stevens

Crow Indian Mission, Lodge Grass, Montana

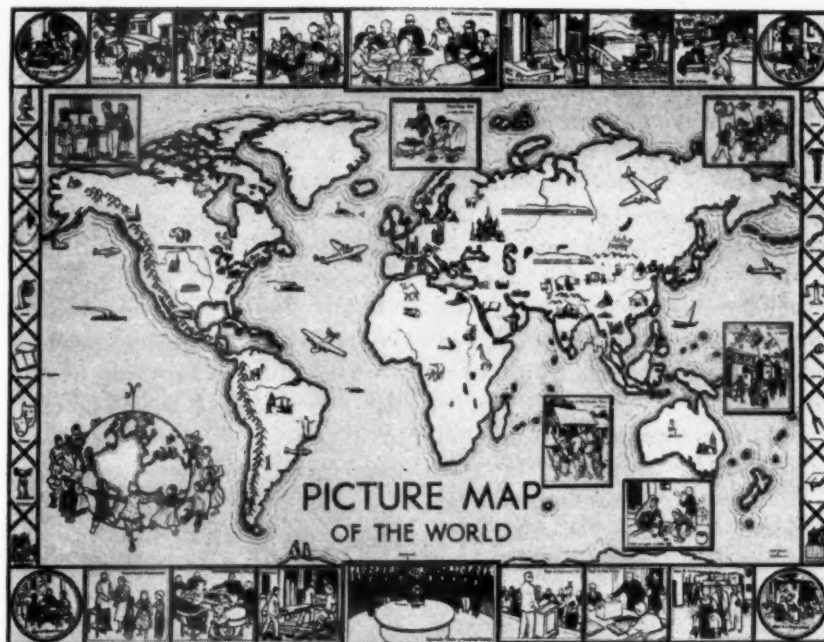


Bible Book of the Month

DECEMBER Matthew
JANUARY Genesis
FEBRUARY Luke

Christmas Gifts for all the year

1. SONGS FROM THE LAND OF DAWN by Toyohiko Kagawa and others. Devotional poetry. Boards, \$2.00; paper, \$1.50.
2. A TORCH IN JAPAN by W. H. M. Walton. Story of Michi Kawai, author of World Day of Prayer Program for 1950. 25 cents.
3. TALES FROM JAPAN by Marianna Nugent. Attractively illustrated stories of young Japanese Christians. 75 cents.
4. MITSU: A LITTLE GIRL OF JAPAN by Barnard and Jacobs. Nursery book. Ages 2-5. 50 cents.
5. MISSIONARY HERO STORIES edited by Nina Millen. Primary-Junior. Cloth, \$1.50; paper, \$1.00.
6. CHILDREN'S GAMES FROM MANY LANDS compiled by Nina Millen. Excellent for family use. Cloth, \$1.25.
7. PICTURE MAP OF THE WORLD. A home missionary project. 60 cents.
8. GREAT IS THE COMPANY by Violet Wood. True stories about the Bible in many languages. Cloth, \$1.50; paper, 75 cents.
9. THE SIGN OF A CHILD by W. A. Knight. Winsome adaptation of the Christmas story. \$1.00.
10. MISSIONS. The Baptist interna-



tional magazine, a year around Christmas gift. Single subscription, \$2.00; club of 5, each \$1.50.

11. A BOOK OF REMEMBRANCE, 1950. The family friendship book of daily missionary information. 40 cents.

12. THE WORLD AT ONE IN PRAYER by Daniel J. Fleming. \$1.50.

13. AMERICAN FREEDOM AND CATHOLIC POWER by Paul Blanshard. Important book for evangelical Christians. \$3.50.

14. SEGREGATION IN WASHINGTON. Report of a national committee. Use in preparation for studies in Brotherhood Month: FEBRUARY. 85 cents.

THE BAPTIST YOUTH FELLOWSHIP

World Wide Guild

Royal Ambassadors

Dear Friends of the Fellowship:

Let's do a bit of straight thinking this Christmastide! Can we stop long enough in the midst of the Christmas shopping, the tinsel and wrappings, the cards and gift lists—yes, and the love we are expressing for relatives and friends—to stretch it all a bit further? How about putting a "Delayed Pilgrim" on your Christmas list!

Is your imagination wide awake? If you had been the victim of European concentration or slave labor camps what gift would mean most to you? Would it be food or clothing, or would it be the chance to make a new start in a new place, a new home?

Northern Baptists along with other Protestants have been far behind the Catholics and Jews in securing assurances for the resettlement of Displaced Persons. In order that places may be reserved for a fair share of Baptist and other Protestant DPs, the American Baptist Home Mission Society has given a "blanket assurance" to Church World Service to do our utmost to secure acceptances through our denomination for 1,200 family units. That means an average of one assurance for every five churches. That means that the larger churches should do even better than that average. *No church is too small to resettle at least one*

"Delayed Pilgrim" family. Rural areas offer excellent opportunities.

Here are some of the things you can do: Accept the challenge to resettle at least one displaced persons family through your church. Send word of your acceptance to the DP Resettlement Office, The American Baptist Home Mission Society, 212 Fifth Avenue, New York 10, N. Y.

Find a member who will assure a room or two as temporary housing until more permanent accommodations can be found. In rural sections, farms often have a tenant house or workers' quarters available.

Find a member who will assure a job at prevailing wages and

hours. Call on industrial firms, hospitals and institutions in your community. If there are good possibilities in your community for skilled workers, or in specialized fields, this should be indicated in the application. There is a DP for practically every need.

Make provisions to provide coach fare, meals and incidentals from the port of entry (New York, Boston or New Orleans) to your city.

Fill out the assurance blank and mail it.

Canvass the community for individual sponsors for additional families.

Pray about it—and act. Our churches must give leadership *now* to help these DELAYED PILGRIMS.

An excellent sound film on the Displaced Person, entitled "Answer for Anne," is available at a nominal rental through the Department of Visual Aid, Northern Baptist Convention, 152 Madison Avenue, New York 16, N. Y. or 6465 Regent Street, Oakland 9, California, its depositories.

Very sincerely yours,

Elsie P. Kappen

Guild House Party at Green Lake

This has been a dream for several years and now it looks as if the dream would come true! Specific information concerning registration, costs and program will be coming along later but right now some girls and their leaders will want to pin down the dates and begin planning so that they may attend. The *time* is July 11-17, beginning the evening of the 11th and closing after breakfast of the 17th; the *place* is the Abbey area on the Green Lake conference grounds; the *girl*—we hope is you or someone from your group.

We wish it might be possible to have a representative from every state in the Northern Baptist Convention! Perhaps a counselor will come and bring a carload with her. Is it too much to hope that 100 to 200 girls will be in this Green Lake House Party?

Present plans are looking toward offering some training for leaders who may be present, as well as carrying through a Guild House Party for the girls. It will be open to all girls within the Guild ages.



Executive Board of the Baptist Youth Fellowship in session at Green Lake

Meet the B.Y.F. Executive Board

The picture on these pages of the Executive Board of the Baptist Youth Fellowship was taken after the election at Green Lake last June. Not all are present but the group includes national officers of the Fellowship, Student Commission members, the National Guild Commission and other members of the Executive Board who are members of denominational boards and the B.Y.F. Staff. Beginning at the left the group includes Cay Hermann, president, Arline Sieg, George Todd, Forrest B. Fordham, Dorothy McCabe, Myrtle Sowards, Russell Hendrickson (Western Vice-President), Jean Beck, Faith Charlot (Corresponding Secretary), Austin Creel, Elsie P. Kappen, Raymond King (Eastern Vice-President), Oliver deW. Cummings, Ruth Haglund (Recording Secretary), Bruce Hanson (Fi-

nancial Secretary), Norman Joslin is Eastern Vice-President.

Those not shown are Audrey Wolfe, William Kuhn, Duane Day, Wendell Gangwish, Andy Davison, Bill Jackson.

Those representing the Student Commission are Austin Creel, Arline Sieg, Myrtle Sowards, George Todd and Dorothy McCabe.

Those represented on Boards and Societies of the Northern Baptist Convention are: Woman's American Baptist Home Mission

Society, Jean Beck; Woman's American Baptist Foreign Mission Society, Audrey Wolfe; American Baptist Home Mission Society, Wendell Gangwish; Board of Education, Cay Hermann, Dorothy McCabe, Bill Jackson, Andy Davison; Ministers' and Missionaries' Benefit Board, Raymond King; Representatives of the Baptist Youth Fellowship to the United Christian Youth Movement are Myrtle Sowards and Duane Day.

Baptist Student National Conference

Facing The Christian Imperatives is the theme for the First Northern Baptist Student National Conference which will be held December 27-January 1 at Kalamazoo College, Kalamazoo, Michigan. The daily themes are: Personal Faith, The Church, The Social Order, The University, The World Church, Personal Living. Some of the lead-

ers for this Conference are: Edwin McNeill Poteat, Samuel H. Miller, Liston Pope, Elbert Cole, John Deschner, John Scott Everton, Donald B. Cloward, Jesse R. Wilson, G. Pitt Beers, Milton Froyd, Charles Boddie, and other outstanding Christian leaders.

At this Conference we hope to face the imperatives of the Christian faith: interpret anew our Baptist heritage and tradition which ought to become for each of us a living experience: study our responsibility to the Church of Jesus Christ: and to ascertain our vocations as Christian students.

Each organized student group is entitled to two official delegates (in order that all campuses may have a chance to be represented). By organized student groups we mean a student fellowship composed of Baptist College Students

tration fee—\$4.00; travel pool—\$5.00. (These figures, of course, exclude travel expenses to and from the Conference.)

Further information and application blanks are available at the Department of University Pastor and Student Work of the Northern Baptist Convention, 152 Madison Avenue, New York 16, N. Y.

Gifts for Overseas

The Junior and Senior Guild girls at First Baptist Church, Oakland, California, rolled and sent 450 bandages to Mrs. J. G. Gilson, Bengal-Orissa. At their Christmas Party, a dinner meeting, these same girls each brought one or more articles of clothing for a baby or small child, placing these gifts as a Christmas offering on a table covered with a white cloth on which was a lighted picture of



First Baptist Church, Oakland, California, Junior and Senior Guild

or a fellowship composed of Baptist College Students and other Baptist young people between the ages of 18 to 25 or an interdenominational student fellowship of which Baptist students are a part. After November 15th, the quota system will be opened and applications of other interested Baptist College Students will be considered.

The cost of the Conference is: room and board—\$25.00; regis-

tration fee—\$4.00; travel pool—\$5.00. (These figures, of course, exclude travel expenses to and from the Conference.)

Further information and application blanks are available at the Department of University Pastor and Student Work of the Northern Baptist Convention, 152 Madison Avenue, New York 16, N. Y.

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the Christ beneath a scroll with the Master's words, "Inasmuch as ye did it unto one of the least of these ye did it unto me." After the dinner Mrs. Pearl Sprigg, missionary appointee to West China, brought a beautiful Christmas missionary story. The gifts, 108 articles in all, were sent to Mrs. Willard Topping in Japan.

These two projects with their opportunities for definite service brought much joy to all of the girls.

National Guild Commission

At the National Council of the Baptist Youth Fellowship, meeting at Green Lake, Wisconsin, last June, an amendment was added to the Baptist Youth Fellowship constitution, concerning a National Guild Commission, as follows:

"There shall be a national guild commission composed of all of the girls of the Baptist Youth Fellowship Executive Board unless otherwise specified, and one representative named by the Woman's American Baptist Home Mission Society and one representative named by the Woman's American Baptist Foreign Mission Society. The Guild Commission will name its own chairman and be responsible to the Executive Board.

"The responsibility of the National Commission shall be planning and promoting Guild work as the girls' program of the Baptist Youth Fellowship. The Commission shall report to the Executive Board or the National Council and make any recommendations requiring action."

Mrs. Frank Wigginton represents the Woman's American Baptist Foreign Society on the Guild Commission. The representative of the Woman's American Baptist Home Mission Society is Mrs. Victor Wik.

A plan for setting up State and Association Guild Commissions, as part of the Fellowship organization in these areas, has been recommended for some time by the National Council. This plan calls for the appointment by the State or Association Council of a Guild Commission on which would be at least three girls, the World Service Secretary and a woman nominated by the Woman's Board.

The Guild Commission would have the responsibility for planning and promoting Guild work in the area, would report to the B.Y.F. Council and would recommend to it recommendations for action.

MISSIONARY EDUCATION FOR CHILDREN

The Children's World Crusade

Dear Boys and Girls,

Our little dark eyed, black haired Mexican migrant children are such bright happy little folk in spite of the fact that their lives are often hard and cheerless. So many of the homes in which they live as they follow the harvest are dirty with barren walls and unscreened doors and windows.

Usually the family leave their home in Texas in April or March. Thus the little children have to say goodbye to school and often they do not return until the first of December. This naturally makes them fall behind in their grade. One Sunday morning I was holding a service in a home in Kawkalin and as I was closing, I noticed a bright looking little boy standing in the doorway of the next room. I smiled and asked him his name. He answered, "Jimmie." Then I inquired his age and again a prompt reply, "ten." "What grade are you in?" was my next question. His little head lowered and he hesitatingly and slowly muttered, "I'm in the second grade. Each time I'm about to pass, my Daddy moves and then when I return the teacher puts me back in the same grade."

During June I helped conduct a two weeks' Vacation Bible school in a Presbyterian church in the little country town of Munger, near Bay City. Of the enrollment of 100, over half of our school were Mexican children. The older ones could not come except on rainy days for they had to work in the beets. I went out each morning to bring them in to our school in my car and often had fifteen in my car. I cannot soon forget the smiling little faces of Juanita aged

three and her brother Domingo, five as they ran excitedly down the path to get into the car. Their hair was well combed and their clothes starched and clean. They waved goodbye to mother and away they started.

A little farther down the road lived Maria, Francisco and all the little brothers and sisters. As they saw my car they hurried to meet me. Francisco, a boy of eight was carrying his fat baby brother, Jesus. Maria was all ready but Francisco could not come. Mother had gone to the field and he was to stay at home and care for all the smaller children. He wanted to go so badly and I saw him brush away a little tear as he waved goodbye. For many like him there is little time for play and seldom do they have any toys, but at an early age are mother's helpers all day long brushing flies from baby while he sleeps or trying to tidy up a cheerless home.

You have a chance to go to school for nine months while these little folks can often only go for three months. You can go to Sun-

day School every Sunday. They seldom are near one or even invited to come. Will you pray for these boys and girls that they might have better chances in life and above all that they might have the opportunity to hear about Jesus and then give their little hearts to Him.

In His love,

Florence Latter

P.S. Florence Latter is our Special Interest Missionary this year. Her work is among Migrants in Michigan. In our publication *Children of One Father* you will find her picture, a brief story about her and a list of service projects in which you can participate.

Children of One Father

Would you like some fresh Baptist stories from our own Baptist missionaries in Japan? These stories are available in *Children of One Father* our Baptist missionary publication for use with primary and junior boys and girls. Here are some of the stories: Thanksgiving in the Kindergarten; Japan Hears the Story of Jesus; Moving Day; Tsutamu's New Clothes; A Day at School.

Did you ask about pictures? There are some photographs on the inside front and back cover page.

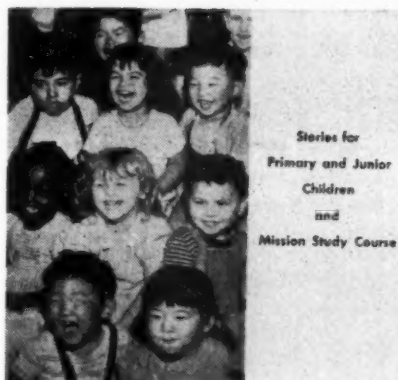
Do you want to pack a box for a missionary in Japan? On page 2 of *Children of One Father* you'll find a list of articles that our Japan missionaries have said they need.

Would you like to read a letter written to you from a boy in Japan? You'll find one on page 19.

Send for your copy today. It's packed full of interesting things. Cost only 75¢.



Happy Mexican children



CHILDREN OF ONE FATHER

Japan — Migrants

Pictures for Children Everywhere

Every boy and girl likes to be a part of something that is big and that reaches far around the world. Some of you have helped to send packages of Bible pictures to boys and girls of other lands. The money is still coming in and I hope it will continue to come in for many, many months. So far Baptist boys and girls have sent in (get prepared for a great big amount) \$2,386.21! Isn't this wonderful?

Some times when you have sent in money you have said what specific country you want your picture sets to go to. Some times you have said, "Send where most needed." When you have given me the opportunity to name the country I have chosen one of our mission fields where I know they are urgently needed. All together we have sent picture sets into 25 different countries.

This is just the beginning of this project, for it will continue all during the year 1950. If your class or department hasn't yet sent in any money for this project, get to work today. Let's see if in another year we do twice as well.

Thank you boys and girls—for this is one wonderful way we are a part of helping to send the story of Jesus Christ around the world!

An Adventure in Race Relations

Feeling the need of a better understanding between the Negro and white races in a city the superintendent of a Primary Department of a white Baptist Church decided to see what the boys and girls in her department could do. She contacted the pastor of a Negro Baptist Church and asked if it might be possible for her department to visit the Primary Department in his church school and share a study period and worship with them. The pastor was delighted to work together with her to plan for this fellowship.

As the plans developed in the classes the thought that all peoples, regardless of color of skin or place of living, are God's children, was brought out. Then the desire to share our worship came into being and such a lot of fun making plans. Several men in the church used their cars and acted as drivers. We have a two hour session, so it was decided that we would all come to our own church, then go together to visit our friends. Well we came almost 100%. When we arrived at the Negro Baptist Church the teachers and children were ready to receive us. They had made careful preparation there also. After visiting, studying and worshipping together we returned home to our own department.

Oh, the joy the teachers and children experienced! Some liked the story that the teacher told best, it seemed everyone liked the singing. Out of the discussion came the observations that the children made. The boys and girls in the Negro Baptist Church didn't have chairs and tables to use, they sat on benches which were much

too high for them. They didn't have crayolas, paper, pencils, or pictures. What could we do about it, was their question. It was decided that we would use our birthday money and buy a lovely picture for their room. "Follow Me" by Tom Curr was decided on since that is one of our favorite pictures. But it didn't stop there. The parents got together and raised funds and bought pencils, crayolas, paper, also the three "Tell Me" books that are favorites in our department, for the Negro children.

The picture was ordered and paid for with the children's own birthday money. Two children were chosen to go with a teacher to order it. When it did finally come, we talked about all the people that it took to help us to make our friends happy. A committee of children and a teacher were chosen to deliver the picture. Oh, the joy and happiness! It is hard to say which group was the happiest



*Pictures
for Children
Everywhere*

—the group who gave or the one which received.

This is not quite the end of the story. The boys and girls were so proud of their picture, and since it was the only picture in their church, they decided to hang it in

the sanctuary back of the pulpit so that everyone in their church could enjoy it.

Shortly after, the boys and girls of the Negro church came to visit us and our boys and girls planned for the visit. We would share all

our things and if we didn't have enough we would let our friends have before us.

This adventure was a happy experience because it was so well planned. The results were so valuable that we expect to repeat it.



❖ THEY SERVED THEIR DAY AND GENERATION ❖

William Law Ferguson

William Law Ferguson, former president of the Northern Baptist Theological Seminary and for 40 years a missionary in India, died on September 24, 1949, at Altadena, Cal. He was born in Shusan, N. Y., on April 15, 1865. He was graduated from Des Moines College in 1892 with the B.A. degree and from Rochester Theological Seminary in 1895. Des Moines College conferred upon him the D.D. degree in 1903. Upon his marriage to Miss Ada Reed in 1895 he and Mrs. Ferguson were appointed to missionary service in India. They served at the Theological Seminary at Ramapatnam, South India, until 1900 when Dr. Ferguson was transferred to Nellore to become Mission Treasurer and later to Madras to serve in general evangelistic work. In 1927 they returned to the United States. Dr. Ferguson then joined the faculty of Northern Baptist Theological Seminary as a professor and was appointed president in 1936. In 1938 Dr. and Mrs. Ferguson returned to India for a visit. They remained in Madras where Dr. Ferguson again served as Mission Treasurer. They returned to California in 1946. In all Dr. and Mrs. Ferguson spent 40 years on the mission field. Besides his widow, he is survived by three daughters, one a missionary in Madras.

Effie Blanche Starkey Robbins

Effie Blanche Starkey Robbins, wife of former Foreign Secretary Joseph C. Robbins who served for two terms, 1942-1943 and 1943-1944, as President of the Northern Baptist Convention, died after a short illness on October 7, 1949. She was born in Troy, N. Y. on

April 12, 1873, educated in the schools of Troy, and on June 7, 1902 was married to Joseph C. Robbins. With him she sailed as a missionary under appointment of the American Baptist Foreign Mission Society for service in the Philippine Islands. They arrived on November 21, 1902 and were stationed for nearly seven years at Iloilo and Capiz when health conditions compelled their return to the United States. Thereupon followed Dr. Robbins' distinguished career with the Student Volunteer Movement, the Foreign Mission Society, the Northern Baptist Convention, the Andover-Newton Theological School, and in recent years since his retirement from active denominational service, as interim pastor. During all these years Mrs. Robbins accompanied her husband on his extensive travels throughout the United States and on his several secretarial visits to the mission fields in British India, endearing herself by her gracious charm and warm

interest to Baptists at home and to missionaries abroad. One daughter was born in the Philippine Islands and died there. A son, two other daughters, and her husband survive her. Dr. Robbins is at present interim pastor at the Richmond Hill Baptist Church on Long Island. He and Mrs. Robbins had just moved into the parsonage when she was stricken with her final illness.

Lillian E. Bishop

Lillian E. Bishop, former missionary of the Woman's American Baptist Foreign Mission Society, died in her home in Greenwich, Nova Scotia, on August 12, 1949. She was born June 1, 1868. She secured her education at Acadia Ladies' Seminary, two years, and in Acadia College, Wolfville, Nova Scotia, two years. From there she went to Hasseltine House, Newton Centre, Massachusetts, which in those days provided special training for overseas missionary service. In 1900 she was appointed and sailed for India, where she served at Sattenapalle and Narsaravupet in the South India Mission. After 12 years because of poor health she resigned, and returned to her home in Nova Scotia where she lived until about two years before her death when the beautiful old homestead was destroyed by fire. Though she was retired from foreign service she continued to serve in the homeland. Our church and community life is richer because of her presence and her witness to her Savior, whom she loved so devotedly and served so faithfully. We who have had the privilege of knowing her have been inspired by her true Christian life.—Clara C. Eaton, President, United Baptist Woman's Missionary Union of the Maritime Provinces, Canada.

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TIDINGS

(Continued from page 621)

stood and said, "If I were in one of those camps with my two children, I would be praying that some church in America would feel the need to help me." The church decided to become a sponsor and sent in the assurance blanks. The families are fasting one day a week and the money equivalent is placed in the coffer for inland transportation expenses of their displaced persons family. Truly it is a thrilled church which is waiting for their Latvian Baptist family: an artist-teacher father, a mother, and a 14 year old daughter.—*Violet Rudd*, Christian Friendliness Missionary for Washington.

Encouragements in India

(Continued from page 615)

rewards. An unusual gift of surgical supplies came from two nurses in Rock Springs, Wyoming. This included hypodermic syringes and came at a time when we were considering the private treatment of a leper. So we concluded God wanted us to help that leper. He is now being treated regularly almost at his home, under medical supervision. My 35 millimeter kodak was finally returned to me in working order. They said it just leaked light. Now I can begin to take some black and white pictures. Some of them might even make the grade to be printed in MISSIONS.—*E. Bixler Davis*, Kavali, South India.

MISSIONS

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Richard E. Day

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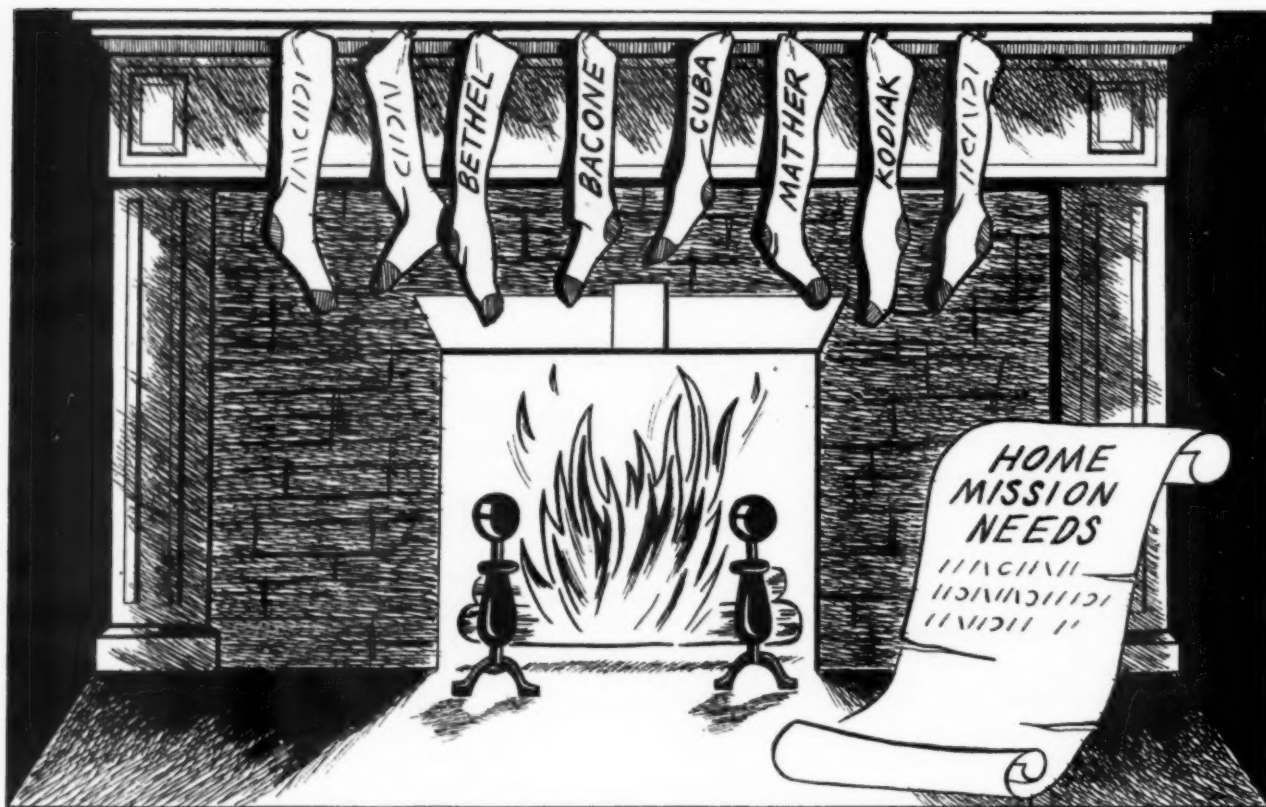
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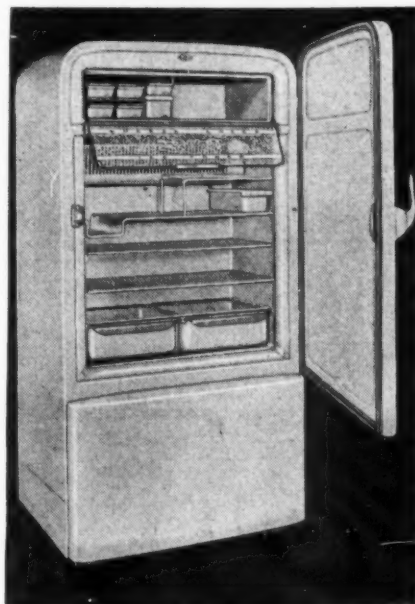


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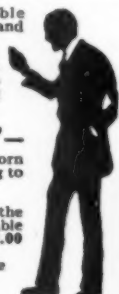
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Summer Jobs At Green Lake

The Northern Baptist Assembly at Green Lake, Wis., needs workers for the summer season of 1950. Many are needed who can come on May 1st and remain until October 31st. The Young Adult Staff is made of young married couples, and young people in college or not, all under 35 years of age. The Adult Staff is open to workers still under retirement age who can furnish a doctor's certificate and can report regularly for work eight hours a day. Positions are open in such vacancies as clerks, book-

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Caught by the Camera

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These Are Your Schools

Across the Northern Baptist Convention a broad variety of schools, colleges, seminaries and training schools pride themselves in serving the leadership needs of Northern Baptists. These Baptist-related schools are accredited, high-grade institutions educationally and provide for their students distinctly Christian training and environment. They are your schools . . . yours to know, to use, and to strengthen.

Through the Institutional Budget of the Northern Baptist Convention, churches are encouraged to give toward the current support of one or more of these institutions. In doing so the church's gift is recorded "as made to the financial objectives of the Northern Baptist Convention." Such gifts do not apply on the Unified Budget, but count toward representation at meetings of the Convention. These gifts are made through the regular collection channels.

Baptist-Related Schools in the Institutional Budget

Presented here is the list of Baptist-related educational institutions classified by State Convention areas. This listing does not necessarily indicate the states in which the schools are located, but presents the group of schools in each state according to the official Institutional Budget groupings as authorized by the Board of Education and Publication and the Finance Committee of the Convention.

Arizona

Berkeley Baptist Divinity School
University of Redlands
Spanish-American Baptist Seminary

California, Northern

Berkeley Baptist Divinity School
Linfield College
University of Redlands
Spanish-American Baptist Seminary

California, Southern

Berkeley Baptist Divinity School
University of Redlands
Spanish-American Baptist Seminary

Colorado

Colorado Woman's College
Central Baptist Theological Seminary
Ottawa University
Berkeley Baptist Divinity School

Delaware

Bucknell University
Keystone College
Baptist Institute
The Peddie School
Crozer Theological Seminary

Idaho

Berkeley Baptist Divinity School
Linfield College

Illinois

Shurtleff College
Frances Shimer College
Baptist Missionary Training School
Northern Baptist Theological Seminary
Chicago Divinity School, U. of Chicago

Indiana

Franklin College
Northern Baptist Theological Seminary
Colgate-Rochester Divinity School
Baptist Missionary Training School

Iowa

Sioux Falls College
Central Baptist Theological Seminary
Northern Baptist Theological Seminary
Baptist Missionary Training School

Kansas

Central Baptist Theological Seminary
Ottawa University

Michigan

Kalamazoo College
Hillsdale College
Andover Newton Theological School
Northern Baptist Theological Seminary

Minnesota

Sioux Falls College
Carleton College
Mounds-Midway School of Nursing
Pillsbury Academy
Northern Baptist Theological Seminary

Missouri

Shurtleff College
Stephens College
William Jewell College
Central Baptist Theological Seminary
Baptist Missionary Training School

Montana

Berkeley Baptist Divinity School
Linfield College

Nebraska

Sioux Falls College
Central Baptist Theological Seminary

Nevada

Berkeley Baptist Divinity School
University of Redlands
Spanish-American Baptist Seminary

New England (Six States)

Andover Newton Theological School
Colby College
Colby Junior College
Ricker Junior College
Vermont Academy
Suffield Academy
Higgins Academy
Hebron Academy
Maine Central Institute
Coburn Academy

New Jersey

Bucknell University
The Peddie School
Keuka College
Crozer Theological Seminary

New York

Denison University
Bucknell University

Keuka College
Colgate-Rochester Divinity School
The Peddie School

North Dakota

Sioux Falls College
Central Baptist Theological Seminary

Ohio

Denison University
Rio Grande College
Colgate-Rochester Divinity School

Oregon

Berkeley Baptist Divinity School
Linfield College

Pennsylvania

Bucknell University
Keystone College
Baptist Institute
The Peddie School
Crozer Theological Seminary

South Dakota

Sioux Falls College
Central Baptist Theological Seminary

Utah

Berkeley Baptist Divinity School
University of Redlands
Colorado Woman's College

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Colgate-Rochester Divinity School

Wyoming

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Colorado Woman's College
Ottawa University

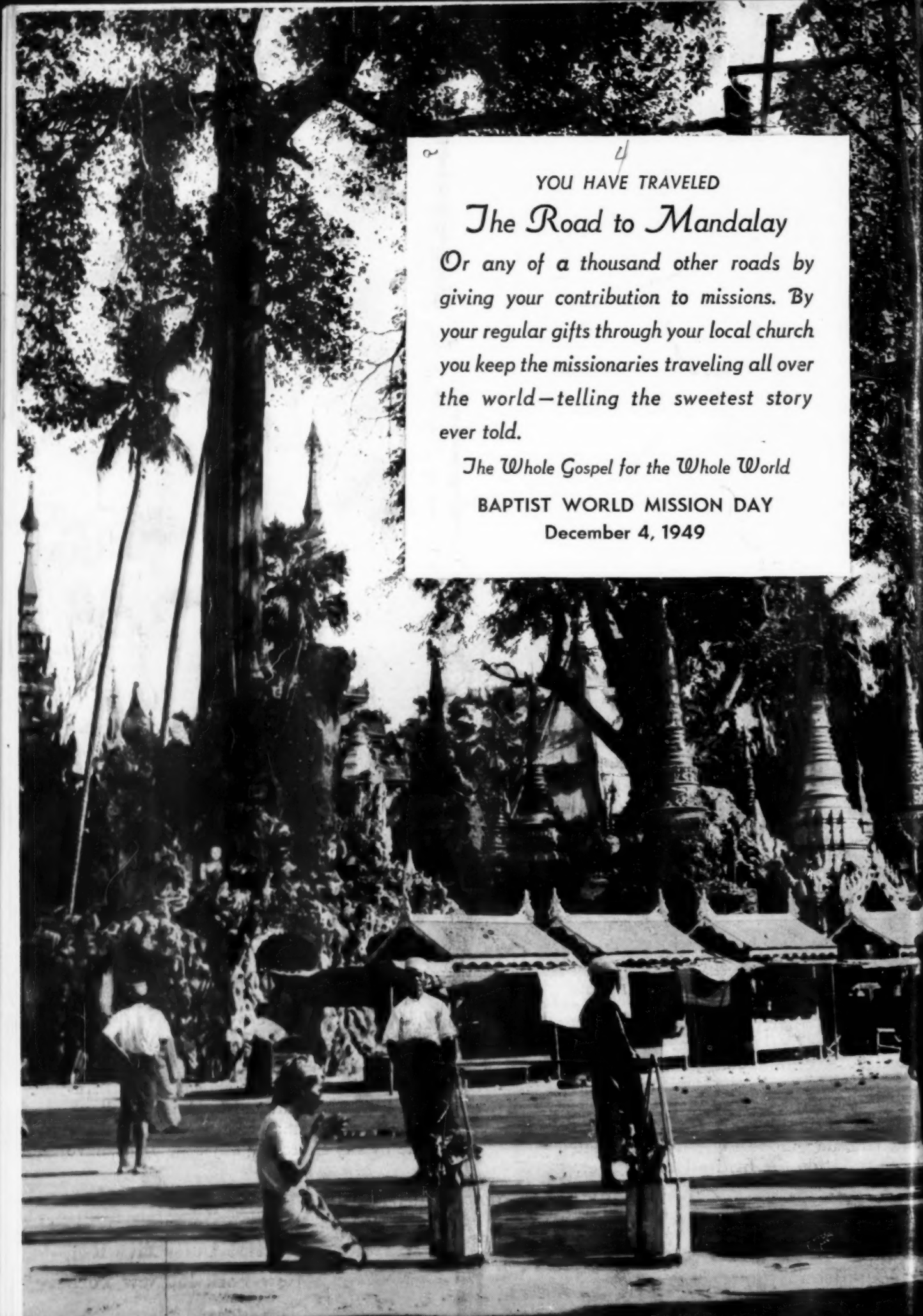
NOTE: The ten educational institutions for Negroes located in the South, outside the Northern Baptist Convention collection areas, and Bacone College in Oklahoma (for Indians) are eligible to receive gifts through the Institutional Budget in all State Convention areas. The educational institutions for Negroes include Benedict College, Bishop College, Florida Normal and Industrial College, Leland College, Mather School, Morehouse College, Shaw University, Spelman College, Storer College and Virginia Union University. Designated gifts can be made by any church to any school and have them count on the Institutional Budget.

For further information write to

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